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The
CHRISTIAN CENTURY

Published Weekly

Why Do We Neglect China?

By Henry P. Van Dusen

An Illegal Ambassador

An Editorial

Fellowship and Force

By Nels F. S. Ferré

Is Peace Possible?

An Editorial

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In This Issue

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is professor of systematic theology and dean of students at Union Theological Seminary, New York, and the author of many books, among them *The Plain Man Seeks for God, God in These Times, The Church through Half a Century* and *Church and State in the Modern World.* Dr. Van Dusen has recently returned from the Orient, through which he traveled extensively in preparation for the International Missionary Conference at Madras, India.

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ROMULUS

is the name under which the American journalist who contributes the article on "Background of the Taylor Embassy" has provided correspondence from Rome for a number of years for one of the leading daily newspapers of the eastern seaboard. As stated in the introductory note attached to his article, the standing of the author within his profession is attested by this newspaper.

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The
CHRISTIAN CENTURY

March 13, 1940

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Calendar of Coming Events

Feb. 19-Mar. 15. Interdenominational School for Missionaries, Iowa State College, Ames.

Mar. 11-22. Community Life Conference, Eureka College, Eureka, Ill.

Mar. 12-15. Lectures on Women's Work in the Church, Gammon Theological Seminary, Atlanta, Ga.; Mrs. Dan B. Brummitt, speaker.

Mar. 13. Methodist Advance Meeting, Sioux City, Ia.

Mar. 15. Methodist Advance Meeting, Huron, S. D.

Mar. 17. Ford Hall Forum, Boston; Frederick L. Schuman, speaker.

Mar. 17. Charles Street Forum, Boston; Walter White, speaker.

Mar. 24. Ford Hall Forum, Boston; Mortimer J. Adler, speaker.

Mar. 24. Charles Street Forum, Boston; Edgar S. Brightman and William E. Hocking, speakers.

Mar. 27. Massachusetts Committee, National Conference of Christians and Jews, Third Annual Dinner, Boston.

Mar. 27. General meeting to protest against anti-alien bills, Old South Meeting House, Boston.

Mar. 31. Ford Hall Forum, Boston; James Waterman Wise, speaker.

Mar. 31. Charles Street Forum, Boston; George W. Shepherd, speaker.

Apr. 1, 2. Annual Meeting, Disciples Board of Education, Indianapolis.

Apr. 3, 4. Pennsylvania State Council, Brethren in Christ, Lancaster.

Apr. 3-8. Central Pennsylvania Annual Methodist Conference, Clearfield.

Apr. 6-13. Chicago Youth Peace Week.

Apr. 7. Charles Street Forum, Boston; Kirsopp Lake, speaker.

Apr. 7. Ford Hall Forum, Boston; John Haynes Holmes, speaker.

Apr. 8-10. Lyman Beecher Lectures, Yale Divinity School, New Haven, Conn.

Apr. 9-11. Philadelphia Evangelical and Reformed Synod, Pottstown.

Apr. 9-12. Second Annual Pastors' Institute, Grand View College, Des Moines, Ia.

Apr. 9-14. Interdenominational Conference on the Philippines, Washington, D. C.

Apr. 11. Fourth Annual Institute on Human Relations, Palmer House, Chicago.

Apr. 14. Charles Street Forum, Boston; L. M. Birkhead, speaker.

Apr. 14. Ford Hall Forum, Boston; Abba Hillel Silver, speaker.

Apr. 16-17. Lancaster Evangelical and Reformed Synod, Lancaster Co., Pa.

Apr. 24, 25. Eastern District Conference, Church of the Brethren, Richland, Pa.

Apr. 25-29. East Pennsylvania Evangelical Conference, Allentown.

Apr. 28. Rural Life Sunday.

Apr. 28, 29. Nebraska Council of Churches Regional Conference, Gering.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

ANY WIND from the east may now bring tidings of the fall of Viipuri. At the hour of writing, the latest Russian bulletins, not contradicted from Helsinki, report soviet troops and tanks within a mile of Finland's second city and strongest southeastern post. Finnish dispatches, while speaking of strategic retirements and the consolidation of positions, and announcing successful actions northeast of Lake Ladoga, make no secret of the imminent loss of the most important stronghold on the shortest road from Leningrad to Helsinki. The human costs of these long delayed Russian advances against the Mannerheim line have been staggering—that is, to any capable of feeling horror at wholesale bloodshed. But this, evidently, does not include the Russian command. The fall of Viipuri—when it falls—does not mean the end of Finnish resistance, but it can scarcely mean less than that the war will enter a new phase, the nature of which it is impossible to forecast. It would seem obvious to say that the Russian advance from this point will probably be more rapid, though it is unsafe to predict the probable in this David-and-Goliath conflict. The diplomatic consequences may be even more important than the military. With the Russians in possession of what is left of Viipuri and past the Mannerheim line—when they are—what new urgency will the assistance of Finland assume for adjacent neutral states and the Western powers?

Russia's Threat Grows More Ominous

The Legion Sponsors A Revival

IT COULD PROBABLY have happened only in Nebraska, or in some other state with a similarly homogeneous population, a high percentage of adherence to evangelical religion and a generously cooperative attitude among churches and civic bodies. There, in what Samuel McCord Crothers called "the land of the large and charitable air"—though he was speaking more particularly of western Kansas—has occurred a religious revival promoted by the American Legion, conducted by the regimental chaplain of the 335th infantry, 89th division, who is a Baptist, held in a Methodist church, with the music conducted by a Congregational minister and his wife both of whom are American Indians though of different and formerly hostile tribes. The Methodist minister at Madison, Nebraska, Rev. John W. Ekwall, was formerly sergeant of Company M in the 335th. It was he who originated the idea of having the former regimental chaplain, Rev. A. F. Cagle, conduct a meeting sponsored by the veterans. It was to be a kind of regimental reunion but with a specifically religious purpose. The legion post joined in. So did the Commercial Club and the Rotary. The community opened its homes to visiting veterans; the churches cooperated. The promotional letter that went out to all the men of the regiment said: "Talk this meeting over with your pastor or priest, have it advertised in your church, in your local paper and downtown. Do not forget to say that all veterans of any outfit are welcome." Apparently they came, and in large numbers. Nearly one hundred of them joined churches as a result. As a certain radio narrator says, "It happens once in a lifetime." Perhaps it should happen oftener.

Philadelphia Conference Reveals Churches' Peace Purpose

THE CONFERENCE on the relation of the churches to the war situation which the Federal Council of Churches held in Philadelphia during the closing days of February left a profoundly reassuring impression. Not quite three hundred churchmen, representing denominations without as well as within the Federal Council, gathered. If the opinions they expressed, in discussions as well as in their adopted findings, really represent the mind of the American churches at this present juncture, that mind is sound. The Philadelphia conference made clear at least four things. (1) It showed that while the churches are deeply concerned over the war, they are determined to discuss the relation of the United States to the war in concrete terms. They will not waste their attention on dialectical generalities. (2) It registered a clear conviction that the United States has a moral duty to stay out

of the war. The delegates became snarled in a parliamentary tangle over a finding which would have pronounced against entering the present war; a desire on the part of some to pronounce against entering any war at any time finally blocked action. But there was virtual unanimity on the moral duty of the churches to keep America out of this war. (3) It recorded its belief that a decent peace can and should be negotiated now. It was equally positive in its conviction that any peace made at the end of an exhausting and destructive war, whatever the war's outcome, would be worse than such a peace as can be negotiated today. (4) It declared that the time has come to end the era of unrestricted national sovereignty and that the United States must sacrifice with other nations for the establishment of an international order which shall supersede that which has produced the present international anarchy. When the complete findings of the Philadelphia conference are published, pastors and lay church leaders will find in them wise and practical guidance for church action in this present emergency.

California Ministers Make Lenten Peace Statement

MORE than two hundred California ministers of all denominations have signed, and others are signing, a pronouncement intended to stand in contrast to what they consider the implications of the declaration recently issued over the signatures of thirty-two Christian leaders in the east. These ministers along the Pacific refuse to admit that, in adhering to the conviction that war is always and everywhere unchristian and in refusing to think that a victory for the Allies in the European conflict is essential to the world's welfare, they are guilty of either "intellectual confusion" or "moral callousness." "We recognize," they say, "that the 'victory of Germany, Russia or Japan would inevitably preclude the justice, freedom of thought and worship and international cooperation which are fundamental to a Christian world order.' But we also believe that security and peace are fundamental to a Christian world order. We cannot forget that justice and security were for years denied the German people by the very governments now fighting Germany and that such denial gave Hitlerism its opportunity. We question whether a war waged in behalf of justice and security by those who so long denied those values to others is an adequate atonement for such a denial. We seriously doubt whether a military victory by those who denied justice and security to their former enemies will be the prelude to a peace in which justice and security will be enthroned in the international order." They urge the calling of a world conference of neutrals and the promotion of a settlement under which "access to raw materials, markets and the administration of colonies shall be shared in a democratic spirit." In discussing this pronouncement, the immediate temptation will perhaps be to debate its interpretation of the statement which evoked it and the nature and extent of the contrast between the two. It will, in our judgment, be more profitable to reflect upon such questions as these: Was the "injustice" done by the Allies to the Germans after the last war such as to preclude the hope that they would do differently if they had another victory? Is there reasonable ground to believe that Germany, Russia and Japan want to share raw materials, markets and colonies "in a democratic spirit"? Granted that the war has an economic motive, to what extent is it also a struggle of political and social systems?

Again the Merchants Of Death

ONE of the most scandalous revelations after the First World War was the connection between the immunity from shelling enjoyed by the iron works in the Briey basin and the joint ownership of those works by a ring of international munition makers. Now Frank C. Hanighen (who, with the late H. C. Engelbrecht, wrote *Merchants of Death*) comes forward in *Harper's* for March to show that the men who make millions out of indiscriminately arming both sides are up to their old tricks again. Mr. Hanighen summarizes in this fashion what is now going on in Europe:

> German coke has been shipped to France via neutral Belgium. German coke has been shipped to French industrialists in neutral Luxembourg.
>
> French iron ore has been shipped to Germany via neutral Belgium and Luxembourg.
>
> French industrialists in Luxembourg have been shipping Germany iron ore from their Luxembourg mines and steel from their Luxembourg mills.
>
> French and German directors three months before the war (and today so far as it is known) were sitting on the same banking board in Luxembourg.
>
> Tools, machinery and implements have also been exchanged between Germany and France via Belgium.
>
> A Franco-German agreement, tacit or otherwise, to refrain from shelling each other's factories, seems to be in force.

The Christian Century has already referred to rumors that France and Germany are thus supplying essential materials to keep each other's armament industry going full tilt, but Mr. Hanighen gives impressive details as to exactly how they are doing it and exactly what banking interests are cutting in on the profits. The simple-minded patriot who learns about such things—if he does; the circulation of *Harper's* in the belligerent nations cannot be large—may ask how they can be permitted. Mr. Hanighen finds an answer in a recent book by Francis Delaisi, the French economist who has lectured in this country. M. Delaisi argues that "it is in the common interest that the enemy headquarters should give one another the means to fight 'to a finish,'" in order to guard against wars which end without a clear victory for one side.

Commander of a Lost Army

MAJOR GENERAL WILLIAM S. GRAVES died suddenly on February 27 and was buried in the national cemetery at Arlington. With his death, there closed one of the strangest careers in American history. For although few Americans know it, General John J. Pershing was not the only overseas commander of an American Expeditionary Force in the First World War. In September 1918 General Graves and 7,500 men were sent to Siberia. He bore a letter from President Wilson

giving, in vague terms, instructions for cooperation with other Allied forces. The letter was much clearer regarding the things this A.E.F. was not to do than in telling what it was expected to accomplish. Eleven years later, when General Graves wrote his important book, *America's Siberian Adventure, 1918-1920,* he still had to admit that he had never been sure why he was sent to Siberia. President Wilson's secretary of war, Newton D. Baker, wrote an introduction to the book. He was honest enough to confess that "no one seemed to know what it was all about." General Graves came to suspect, soon after his arrival in Siberia, that he had been sent there either to cooperate with Admiral Kolchak and other white Russians in an effort to overthrow the bolsheviks or with the Japanese in an effort to add eastern Siberia to the Japanese empire. His book shows that he had grounds for both suspicions. He refused to fall in with either proposal, however, and finally managed to extricate his A.E.F. without having fought anybody, except a few isolated patrol actions with small Cossack and Japanese parties. But Americans will do well to remember that there are graves of American boys, both in Siberia and in this country, who lost their lives on an expedition whose purpose even its commander did not know! To such follies can the coolest of chief executives give way under the pressure of war emotion.

Halifax Lays Blame On German Youth

VISCOUNT HALIFAX, nearing sixty, wishes to remove from the mind of British youth the cynical sentiment that "old men make wars for young men to fight." Speaking in the double role of foreign secretary and chancellor of Oxford University to a company of Oxford students who may expect soon to be called to military service, he denied that the responsibility for the tragic state of Europe can be laid at the door of the older generation. "This waste land in which we live . . . has not been brought to its present pass merely by the mistakes and selfishness of the older generation. What has been the driving force behind the nazi movement in Germany? It has been German youth. Their point of view stands in stark opposition to yours. They do not understand your way of thinking. There is what seems an impenetrable barrier dividing you from them which somehow will have to be broken down if the youth of Europe is to avoid living always in this waste land." This is doubtless true enough as a realistic description of the present attitudes of German youth and the contrast between their ideals and those of the young men of Great Britain. But it does not touch two important questions: How did German youth get that way, and how is that "impenetrable barrier" to be broken down? If the youth of England derived their political and social ideals from the environment in which they have been reared—and Lord Halifax would certainly be among the last to recognize this—it is reasonable to suppose that German youth got theirs in the same way. Conditions in Germany having been what they were during the twenties and thirties, when present German soldiers were in their cradles or in the schoolroom, it is scarcely conceivable they should now be other than they are. The popular British view has been that the German people, young as well as old, are all right, only badly led, and there has been an optimistic notion that they were ready at the first signal to turn from that vicious leadership. The picture which Lord Halifax paints of a rising generation thoroughly indoctrinated with nazi concepts is probably much nearer the truth. But when it comes to placing blame and to finding, or denying, spiritual kinship between British youth who cherish the ideals they have received from their leaders and German youth who cherish those they have received from theirs, the older notion has much to recommend it. The men of Halifax's age, on both sides, cannot dump upon youth the responsibility for this war.

British Curb Land Sales In Palestine

IN PURSUANCE of the policy foreshadowed in the "white paper" of last May, the British government has announced restrictions on the sale of land by Arabs to Jews in Palestine. The region is divided into three areas, or sets of areas, in one of which transfers remain unrestricted, while in the other two they are to be permitted only under special conditions and by special permit. The Jewish Agency and the British Labor party unite in denouncing this program as prejudicial to legitimate Jewish interests and contrary to the terms of the mandate under which Great Britain administers Palestine. The government argues that it is within the discretion permitted by the mandate and that it is a necessary measure for the protection of the economic and cultural interests of both Jews and Arabs. However that may be, it is a particularly unhappy circumstance that such a step so certain to arouse resentment on the part of the Jews and many of their warmest friends should seem to be required just at a time when refugee Jews have the strongest claim upon the sympathy and consideration of all peoples. Merely to denounce the policy of the British government for disregard of its pledge to give the Jews a national homeland is not an adequate comment. Under stress of war, conflicting assurances were given to Jews and Arabs. Post-war—or, as one should now say, inter-war—events have brought to the front interests not then seen to be involved. Great Britain again has a war on her hands, and a road to India to defend against both actual and potential enemies, as well as a restless and explosive Moslem world to consider. The Psalmist spoke in praise of the man who "sweareth to his own hurt and changeth not," but that man seldom holds office in any cabinet or carries the responsibility for a mandate.

A Warning to Churches And Civic Clubs

THE motion picture industry's campaign to prevent the passage of the Neely bill grows hotter. The representatives of Hollywood's "Big Eight" are extraordinarily busy in every state. They have developed effective techniques for getting before women's clubs, men's organizations and churches. In Detroit, for example, the

secretary of the council of churches arranged for a series of talks by the Rev. Irving Deer. But, if we are correctly informed, no one told the churches that Mr. Deer forsook the pastorate several years ago to answer the call of Will Hays, or that he is one of the latter's paid propagandists among churches and community organizations. Another able and active propagandist is Alice Ames Winter whose special field is women's clubs. Since 1929 Mrs. Winter has been the director of the public relations department of the Motion Picture Producers and Distributors of America. These and lesser members of the motion picture industry's staff have, of course, every right to speak before any organization which opens its doors to them. But if they mean to deal fairly with their audiences they should at least announce themselves as paid propagandists of the industry. Instead, according to letters from our readers, they are often presented as experts who come to bring a disinterested point of view on the motion picture problem. They are persuading many to bring pressure upon Congress—the particular kind of pressure on which the industry relies just now to preserve its monopolistic practices. Every organization on whose programs such speakers appear would do well to insist that they announce frankly that their salaries are paid by the motion picture industry in its own interest, not the public's.

Is Peace Possible?

SUMNER WELLES' tour seems to be doing little more than to furnish each belligerent with an opportunity to protest against the idea of making peace now. Even Germany, if the press is to be believed, seized on the arrival of the American undersecretary of state in Berlin to present a list of demands which only a prostrate Britain could possibly accept. On the surface, nothing appears to be ahead for the nations of Europe but a war to the death. The very thought of negotiation is rejected, lest it be interpreted as a sign of weakness. If public declarations were to be accepted at face value, there is less chance of making peace now than there was five months ago. Fortunately public declarations need not be taken too seriously.

Despite all that may be said about the readiness of the belligerents to fight on, there is not one of them who is not appalled by the prospect. They shrink from the terror which may be loosed at any hour against their cities, their industrial plants and their people. They cannot conceal their apprehensions concerning the social and political upheavals which would certainly follow a major and long fought war. It is reasonable to surmise, therefore, that efforts are being made behind the scenes on both sides to find a way by which to escape this impending destruction.

In his brilliant study of what went on in the belligerent capitals during the First World War, *The War Behind the War,* Professor Chambers of McGill shows that the times when public protestations of an intention to fight to a finish were loudest were the very times when secret peace negotiations were being most actively pursued. The same thing may well be happening now. There are few, we are sure, so naive as to believe that Mr. Welles is touring Europe for no more important reason than to have a look around. Those frequently well informed journalists, Drew Pearson and Robert Allen, have reported that Mr. Welles left for Europe as an immediate result of peace feelers sent Mr. Roosevelt by Marshal Göring. The report is no more than rumor, but it affords a more convincing reason for the Welles mission than any so far publicly acknowledged.

As a matter of fact, the Marquess of Tavistock, who will one day be Duke of Bedford, last week stated in London that he had received an outline of peace terms from high nazi officials, transmitted through the German legation in Dublin, which bore little relation to the terms that Hitler is said to have given Mr. Welles. According to Lord Tavistock, Germany is ready to make peace on the basis of (1) an independent Poland with access to the sea; (2) a free Czech state; (3) disarmament of all belligerents; (4) entrance by Germany into a new league of nations, with guaranteed access to colonial raw materials. The British government naturally casts doubt on the reality of any such offer; if its actuality were publicly admitted there might be embarrassing demands for negotiation. But if any such proposals are being secretly transmitted from Berlin, that is a fact of the utmost importance.

By this time the publicly announced Allied peace terms have pretty well shaken down to this—no dealings with Hitler or a nazi government in Germany. But there must be hosts of thoughtful Europeans, well aware of the character of Hitler and his party, who still question whether the prospect for European life would be worse with Germany under continued nazi rule but disarmed than with a continent ruined by the destruction of a long war and swept by the chaos of social revolution. They must also question whether a peace roughly approximating fair dealing is more likely to be secured after populations have been subjected to the demonic influences of a long war than at present. That distinguished British diplomat, Mr. Harold Nicolson, is so keenly aware of the impossibility of securing a decent peace after a major war that he proposes the holding of two peace conferences—one at the close of the war simply to impose disarmament and military security, and one at least a year later, after the effects of the war on public psychology have begun to wear off, to attempt to work out fair political readjustments.

We are confident that the ultimate outcome of a long war would be the defeat of Hitler. But we are not at all confident that the treaty which would follow Hitler's defeat would do away with the conditions which produced Hitler less than a generation after the Kaiser fled to Doorn. If economic bankruptcy and social chaos followed in the wake of a long war—as they almost certainly would—then any victory over Hitler which such a war won would prove far more empty and mocking than the "victory" of 1918.

In August 1915 Colonel House, who was then engaged in state service not unlike that which now occupies Mr. Welles, wrote the American ambassador in London: "His judgment [President Wilson's] and mine was that last autumn [i.e., in 1914] was the time to discuss peace parleys and we both foresaw present possibilities. War is a

great gamble at best, and there was too much at stake in this one to take chances. I believe if we could have started peace parleys in November, we could have forced the evacuation of both France and Belgium and finally forced a peace which would eliminate militarism both on land and sea. The wishes of the Allies were heeded, with the result that the war has now fastened itself on the vitals of Europe, and what the end may be is beyond the knowledge of men." What the end turned out to be of that refusal to negotiate an early and fair peace, the heart sickens to remember.

The National Peace Conference, composed of ten peace organizations, has been petitioning the government to take the lead in organizing an international commission of mediation to urge upon the European and Asiatic belligerents immediate peace negotiations. The conference on the war situation, held by representatives of twenty-six denominations under the auspices of the Federal Council in Philadelphia last week, called such immediate peace negotiations timely and imperative. "We are forced by present circumstances," said these American churchmen, "to point out the imperative necessity for the recognition that every day that hostilities continue brings nearer the threat of doom of civilization through active prosecution of unrestricted warfare which spares neither combatants nor civilians, and which engulfs women and children and the aged as well as the prime of youth and manhood."

Thousands of clear-minded persons in all the warring nations, we are confident, are fully as aware of this terrifying and hope-destroying prospect as were those who met at Philadelphia. They would welcome any approach which would open to their governments the road to an honorable peace. They know such a peace would be easier to negotiate today than two or three years hence. It is the influence of such people, who exist in Germany and Japan as truly as in England, France and China, that makes peace possible now. The peace organizations which are pressing the President to take the lead in offering mediation must not relax their efforts. They should be assured of the support of every Christian congregation in the country.

An Illegal Ambassador

PRESIDENT ROOSEVELT has carried through his Christmas offer to Pope Pius XII to send an ambassador to the Vatican. No detail of the original scheme was omitted or modified. Mr. Myron C. Taylor was received by his holiness with all pomp and circumstance. Papal attendants escorted him at every turn in his journeyings about Rome. Papal guards saluted him from the moment he crossed the boundary of the Vatican state. The papal newspaper, *Osservatore Romano,* devoted almost an entire issue to an enthusiastic report of his arrival, and concluded a long review of previous relations between the United States government and the Holy See with the declaration that with Mr. Taylor's appointment the rapprochement between the two "has now reached its culmination."

In his audience with the pope Mr. Taylor presented two letters. One, which was merely a personal letter of friendly greeting from the President to the pontiff, was of small significance but has been reproduced generally throughout the American press. The other, however, was of vital importance, since it constituted Mr. Taylor's letter of credence to the Vatican. It has appeared in very few American newspapers. It definitely purports to confer upon the bearer "the rank of ambassador," and it instructs him to make his reports not to Mr. Roosevelt personally, but "to *this government.*" Because of its vital importance this letter is given in full:

> My dear Mr. Taylor:
>
> Reposing special faith and confidence in you, I am asking you to proceed at your earliest convenience to Italy, there to act as my personal representative with the rank of ambassador to his holiness Pope Pius XII. My purpose in entrusting you with this mission is set forth in my letter of December 23, 1939, to the pope. (A copy of the letter is enclosed.)
>
> I am also asking you to personally convey further communications to his holiness. I may from time to time request you to serve as a channel of communication for any views I may wish to exchange with the pope. You will, of course, communicate to this government any matters which may come to your attention in the performance of your mission which you may feel will serve the best interests of the United States.
>
> With all best wishes and success on your mission, I am
>
> Very sincerely yours,
>
> FRANKLIN D. ROOSEVELT.

Mr. Taylor is thus, *de facto* if not *de jure,* an American ambassador to the head of a church because:

1. The letter of credence given him by the President confers upon him "the rank of ambassador" and instructs him to report "to this government."

2. According to the explicit statement of the White House, made at the time of the appointment, he is accredited to the pope as the head of the Roman Catholic Church, not as the head of the political state of Vatican City.

3. He has been hailed by the pope as the "first ambassador of the provisional [American] embassy."

4. Vatican authorities have declared that his status differs in no essential respect from that of any other ambassador.

5. He is officially listed as an ambassador with the other ambassadors in the Pontifical Directory for 1940.

6. His reception by the pope was marked by all the pomp regularly associated with the reception of new ambassadors, with the single exception that the ceremony was held in the "Hall of the Little Throne" instead of the "Hall of the Throne," but with the countervailing difference that, for the first time in history, the ceremony was filmed so that it might be widely publicized.

7. A permanent embassy has been set up in the Excelsior Hotel in Rome, with Mr. Harold Tittman transferred from a diplomatic post in Switzerland to act as "secretary of the embassy," so that the embassy shall continue to function even when Mr. Taylor is not present at the Vatican.

To none of these developments and interpretations of his appointment has the President demurred. It will be seen that, in their light, the "personal representative" phase of the matter has completely evaporated.

All this is without precedent in American history, in two respects: first, it is an embassy to the head of a

church, while the embassy to the pope in the middle of the nineteenth century was to the head of a political state of some importance; second, it is an act of pure executive usurpation—a high-handed violation of the constitutional provision that ambassadors shall be appointed by the President with the advice and consent of the Senate.

No time limitation upon Mr. Taylor's appointment is indicated in the official documents. In fact, the purpose of the ambassadorship indicated in President Roosevelt's letter of December 23, 1939, to which he refers in the letter of credence which Mr. Taylor presented to the pope, is that he is to work with the Vatican particularly "when the time shall come for the reestablishment of world peace on a surer foundation." The appointment is thus shown to have to do with matters which lie beyond the fighting period of the war. It can therefore be extended beyond the presidential term of Mr. Roosevelt and beyond the lifetime of Mr. Taylor. Vatican jurists have so interpreted it, and their interpretation is probably sound international law.

This illegal ambassadorship can be ended only by a positive action taken on the initiative of the President of the United States. The longer the ambassadorship continues, the more difficult and embarrassing it will be to take this positive action. The ambassadorship will be increasingly entrenched in precedent. Its very acceptance and magnification by the papacy as a true and legal relationship with the government of the United States, will create a condition presenting strong inhibitions against its termination. Continuation of the embassy will also be demanded by the political expectation and attitude of the Roman Catholic population of the United States, whose sensibilities will be affronted by any presidential move to terminate the now established diplomatic relationship with their church. It will be politically easier to let it stand than to take positive action to end it. The longer it lasts, the more difficult will it be to terminate it. The time, therefore, to terminate it is now.

We reaffirm that the appointment of Mr. Taylor to the papal court with the rank of ambassador and with instructions to report to this government is an un-American, unconstitutional, illegal and high-handed act by the President of the United States. He is exercising a power which he does not possess. It is due the American people that he clarify his intention in this matter, that he give specific assurances concerning the status of Mr. Taylor and set a specific time limit upon the ambassador's tenure of office. If it is the President's real intention that this appointment is something else than that which he has described in the series of his official letters, he is under obligation to disabuse the Vatican as to its erroneous understanding of his intention, before that understanding weaves itself into precedent and policy from which a future president can only with great political difficulty deliver it.

The constitutional implications of the appointment of an ambassador by presidential fiat must be obvious to every senator of the United States. This power is jointly shared, under the Constitution, by the President and the Senate. In his purported investiture of Mr. Taylor with the rank of an ambassador, Mr. Roosevelt has discovered an ingenious way of circumventing the constitutional right of the Senate to participate in the naming of representatives of this government to foreign powers. Obviously, if the device of naming a "personal representative" as an ambassador is allowed to pass unchallenged by the Senate in this instance, a precedent will be established by which the President, failing at some future time to secure the Senate's confirmation of a diplomat nominated by him for a foreign post, can go over the head of the Senate and appoint him as a personal representative with the rank of ambassador. There is no diplomatic function which such an ambassador cannot be empowered to exercise.

The Senate will probably be slow to challenge the present encroachment upon its constitutional powers, though every senator will clearly recognize the arbitrary, not to say dictatorial, power which Mr. Roosevelt has arrogated to himself. The question involves one of the most delicate issues in American politics. Every statesman and politician shrinks from the injection of the so-called "religious issue" into his relation with his constituency. But this is not a religious issue. It involves no prejudice against the Roman Catholic Church or its faith. It is a political issue, a constitutional issue, an issue involving American democracy and the American form of government. The statesman who first arises to challenge the President's action should receive the applause of the whole American public, regardless of religious affiliation, for his courage and his perspicacity in seeing where our democracy is being menaced and in coming to its defense.

Not in our national history has so flagrant a violation of the democratic principle of separation of church and state been attempted. The Protestant mind has been somewhat confused up to the present as to the nature and perhaps the reality of the issue. This is not strange when the circumstances are considered. The President's project was launched in the good will atmosphere of the Christmas season. Its political inwardness was obscured by its verbal orientation toward peace. Its partisanship was disguised by an irrelevant gesture toward Protestants and Jews, who were induced to make an initial expression of cooperation by the President's misleading statement that the letter simultaneously sent to the pope contained only "similar greetings" and expressions of desire to utilize the forces of religious faith in the interest of peace. As it later proved, the essential thing in the President's Christmas letter to the pope was of a wholly different character from his letters to Protestants and Jews.

By these devious methods, unworthy of the President of the United States, the instinctive first reaction of Protestant opinion as well as that of non-Catholic citizenship generally, was held under inhibition until the scheme had been tolerantly, and in many quarters heartily, accepted. Confusion appeared in Protestant ranks as to the nature of the President's intentions and as to a common procedure to offset its un-American implications. What has now happened at the Vatican removes all ground for this confusion and challenges American Protestantism to confront the issue with open eyes and positive action.

This awareness and this action should not be delegated to the leaders of the churches. It is every churchman's responsibility, down to the humblest member of

the humblest congregation. This responsibility rests particularly upon the Protestant clergy, first of all to bring the issue before their congregations and, through their clerical organizations and their official denominational convocations, to register their protest against the presidential usurpation of authority and the meshing of the functions of the state into the functioning organization of a particular church. No official meeting of the representatives of any Protestant denomination should be held this spring, or this year, without registering the historic Protestant conviction on this issue.

Happily, we have good grounds for assurance that the controversy over the attitude of the Federal Council of Churches in this matter is not to be prolonged. If the first words of the Federal Council left much to be desired, the churches in its constituency should know that its deeds have not lacked vigor, awareness and sagacity. It is gratifying to be able to say that the note of warning which the executive committee conveyed in its resolution adopted January 26, was not a perfunctory or empty one. It has been followed up, as a summary released last week by the Federal Council discloses, by private but official communications to the government asking for a public clarification of Mr. Taylor's status, and by firm representations making it clear to the President that Protestant sentiment will not tolerate any official relation between the government of the United States and the papacy. Though these quiet but official efforts, like the public efforts of The Christian Century, have so far proved unavailing, as the ceremony at the Vatican reveals, there is every reason to believe that they will not be remitted. In its dealing with this issue, The Christian Century begs its readers to believe that the Federal Council, in its own way, and in consideration of certain peculiar responsibilities which must be kept in mind, will prove profoundly and unqualifiedly worthy of the trustful loyalty of all the churches.

We may now believe that the stage of confusion has been passed and that the crucial moment for widespread and united action has arrived.

Do We Read Poetry?

EDITOR THE CHRISTIAN CENTURY:

SIR: The last triumph of an honest man is to confess the truth about his reading. That is even harder than to set forth his financial position. How many of us are ready to answer the question, "Do we read poetry?" It is not "Ought we?" or, "Is it the correct thing?" or, "Do we buy poetry?" but, "Do we *read* it?"

My own suspicion, based upon many interchanges with friends and with members of societies devoted to literary subjects, is that the reading of poetry is not a universal or even a common taste. At once an indignant reader will reply, "*I* read poetry"; but I cannot at once accept the necessary jump from that "I" to "we." I have friends who love poetry, but more, far more, who do not spare any time for reading it. Faith without works, we are reminded, is dead. A love of poetry which goes with an entire neglect of it is also dead.

I have even had moments of unworthy doubt in which I have wondered if some preachers regard the poets only as bountiful providers of perorations. I am influenced by the curious sameness of their quotations. When you hear these preachers you see the Quotation from afar; you know it must come, and it does—and alas, it is received by innocent hearers as proof of a well read mind. "What a fine sermon! So literary! What a man he is for poetry!"

Quotations are no evidence in themselves. What I should like to know is whether or not a preacher, or any other man, takes down from his shelves a poet whom everyone is supposed to read and reads him for his own delight. Does he read not as a duty or a quarry-book, but as no less a pleasure, and perhaps more, than he would find in *Strychnine in the Soup* or *Why is What?,* that epoch-making book on metaphysics?

If reasons are to be sought for our neglect of poetry, I could suggest several. We are taught poetry for examinations in our youth, and that gives us a lasting prejudice. No one can examine us in poetry. The only conceivable way would be to let the examinee read it; that would show whether he had entered into it. Again, children at a certain age take to poetry readily and write poetry more easily than prose. But they pass out of that age and become rather ashamed of it, because they are now admitted to a class in which the traditional neglect of poetry, handed down from one generation to another, prevails. They conform, and the horns of faërieland cease to blow.

I do not believe in the least that the cause is to be found in the place which science fills in our modern life. As a matter of fact, I should expect my scientific friends to be more given to the reading of poetry than my clerical friends. It is not at all strange that Sir Ronald Ross, who tracked out the cause of malaria in a lonely station in India, wrote poetry day by day during his vigil, and true poetry. On the day of his discovery, as you remember, he wrote a paean of triumph and thanksgiving and adoration.

It is not enough for the "modernist" to answer that he cannot any longer return over the gulf to the land in which the old poets lived and sang; he lives in a world in which such writings are irrelevant and the reading of them wasted energy. I should only answer: "If that is so, do you read the poets who write now on this side of the gulf?"

It is after all, at last, a question of our spiritual outlook, and perhaps the one consideration that matters is whether or not in our pilgrimage we have felt the need of the gift which alone among the companions of our plodding way the poets give.

I have long cherished these words from Flecker's *Hassan:*

Caliph: "Ah, if there shall ever arise a nation whose people have forgotten poetry or whose poets have forgotten the people. . . . What of them?"

Hassan: "They will be a dark patch upon the world."

That I believe to be true, but only because of other things I believe to be true.

Ever yours soberly,

QUINTUS QUIZ.

Why Do We Neglect China?

By Henry P. Van Dusen

CALLOUS, indeed, must be the conscience of any American churchman which is not uncomfortable at the mention of China. Christians differ, as do the general public, over questions of embargo, boycott, loans and political relations with Japan and China. But this is a matter with no possible political embroilments. It is a matter of simple, elemental, desperate human need—of actual death through starvation and exposure for millions, of complete destitution for tens of millions—probably the greatest concentration of massed suffering and alleviable human want in modern times.

There was much gratification over the quick and lavish response to Mr. Hoover's appeal in behalf of Finland. The splendid success of that fund serves only to sharpen the contrast: the populace in China which is utterly destitute numbers seven times the *total* population of Finland. Gifts for Finnish relief in a month and a half total *three times* the contributions through the churches for Chinese relief in a year and a half. Besides, the drive for Finland is gathering strength; that for China is lagging.

Have Churchmen Grown Callous?

To be sure, that is not the whole story. The Finnish appeal has been made to the entire American public; it has had powerful newspaper support; it has claimed political and propagandist as well as strictly humanitarian interest. Nevertheless, the contrast is impressive, and humiliating. Traditionally, it has been Christians in this country who have furnished backbone to every relief drive; it was Mr. Hoover himself who declared during the World War that he relied on the churches as the mainstay of his great funds. Have churchfolk grown callous and penurious these latter years, expunging the Good Samaritan response from Christian feeling, drying up the impulses of generosity which for decades poured millions in aid of one and another stricken populace? That is unthinkable.

Is it possible, as some are suggesting, that dread of the slightest political involvement in foreign affairs is actually, though unconsciously, deadening the enlistment of Christian sympathy and succor for a foreign people, so that China's plight is receiving less space in the religious press, less attention in church pulpits, less persistent money-raising determination on the part of the Christian ministry? We cannot believe that. Or is it rather that we to whom is committed responsibility for the response of Christian people to urgent, tragic human need have not yet faced the facts, have not yet tightened our belts, have not yet given sacrificially ourselves, have not yet unitedly resolved that these millions shall not die?

What China Has Suffered

There are two aspects to this matter of church relief for China. The first is the actual conditions which cry for aid. The second is the effectiveness of the assistance rendered. Of the second, I can speak from intimate observation. Of the first, largely at second hand, but from sources whose trustworthiness is beyond question. The main facts are familiar current news.

Not less than fifty million Chinese have been displaced from their homes by the incidence of war. Millions have migrated hundreds of miles inland to strange country. In a populace living habitually on the poverty line, that means without money, without reserves of any kind, without possessions or equipment except what rickshas and backs could carry. Finally they have "squatted," often in the dead of winter, along rivers or roads or in open fields, destitute of provisions, of extra clothing, of food, or money with which to buy food, or implements by which to raise food, completely dependent for the day-by-day continuance of life upon outside assistance. To the rigors of footsore migration and the tragedy of wholesale loss are added the inevitable companions—sickness and disease multiplied many times by the hazards of refugee existence.

I saw the tiniest corner of this colossal reality—hundreds of Chinese families streaming across the border into the British territory at Hongkong to escape the advance of fighting in the south. They found awaiting them crude but adequate straw shelters raised overnight, supervised food-kitchens, medical attention, personal and spiritual aid—all made possible through the resources of that wealthy foreign colony, ably seconded by the Anglican diocese of Hongkong. One could visualize similar migrants swarming through the interior with no help save that of the little mission stations along the way. Tens of thousands, millions of them.

Ten Million to Be Evacuated

It is not a problem of refugees only. Widely through the territories over which fighting has raged, towns have been pillaged, homes have been destroyed, provisions and possessions have been commandeered, leaders have been captured or evacuated, menfolk have been killed or drafted. There remain women, children, old folk without roofs, without resources, without male protection or assistance, without recourse for aid save to the Christian churches and their missions.

It is not even wholly a problem of the incidence of war. Famine and flood are almost endemic in China. This winter they are epidemic as well. "Terrible floods of unprecedented proportions prevail in two immense areas," come the reports. "Some experts say that these are the worst floods China has ever known. Never before in the memory of the oldest magistrates has the combination of circumstances left millions so unprotected from starvation and cold." Fleeing their flooded homes and fields, the populace is huddled under mat-shelters along the railroad embankments or on raised ground, foodless and unable to seek food. Locusts plagued northeast China last summer. "Ten million people will have to be evacuated from these flood areas if they are to be saved and made self-supporting." A major part of that task falls on American missionaries and funds from American church giving.

What of the effectiveness of assistance given? Funds are raised in this country by the Church Committee for China Relief. They are distributed throughout China by the American Advisory Committee in Shanghai with the American ambassador and American consul-general as its honorary officers and an American business man as its chairman. They are administered directly to the needy without regard to sex or religion by American missionaries and Chinese Christians in two hundred depots scattered throughout China.

Missionaries at Their Posts

It is no accident that the main burden of directing relief to China's destitute and exiled millions has fallen squarely on the Christian missionaries. How widely is it realized that the Christian church is the only agency spread widely through the length and breadth of that land with local centers in almost every district, at hand and ready to render succor, to provide safety, to administer support?

When Chinese leaders and almost all other foreigners evacuated in front of the advancing Japanese forces, the missionaries remained. They alone knew the people and their needs. They alone were able to serve as trustworthy intermediaries between a conquering army and a subjugated populace. They alone were equipped by knowledge and experience and position to direct relief. Time after time in China's repeated exposures to floods, plague and civil strife, they had participated in relief service. They knew precisely how to go about it. Previous training had prepared them for this greater emergency. Rigorous economy necessitated by their own meager financial resources had taught them how to wring from every penny its maximum yield for human need.

I have sat with them as they planned assistance and allocated funds. I have scrutinized their budgets. I have witnessed American pennies actually in process of transformation into life-blood, shelter, garments, training in self-support, for this and that individual man and woman and child. I have never known financial responsibility to be taken so seriously. Never have I seen, or heard of, money so efficiently and economically administered. As one recalled instances of spending from certain relief funds during the World War, he felt shame for that wastage but pride for the superb effectiveness of our representatives in China today. Nor is this a personal impression. "An American Red Cross official stated that the funds which it entrusted to the American Advisory Committee have been more effectively and economically expended than any funds it has ever sent to a foreign country." Twelve dollars will save and keep a life for a full year.

A Magnificent Record

The services of the missionaries are by no means confined to tangible relief, however. In many and many a city, town and village, the mission compound or missionary's home is the only haven of safety for the lives of men and the honor of women. It has been well said, "Today the mission station in China, like the monastery and cathedral in the Middle Ages, stands for sanctuary." Here, by day and by night, the missionary stands ever ready to rescue the endangered, to plead for humane conduct, to mediate conflicts, to minister to suffering, terror and death. For the most part, these emergency roles of taxing difficulty are being discharged with indomitable courage, scrupulous fairness, and well-nigh superhuman wisdom, tact and serenity.

The story of the American missionary in the present Far Eastern conflict has not yet been written. It cannot be written for many years to come. It is doubtful if the history of man's service for his fellows records a more notable chapter than the humanitarian and spiritual assistance rendered by Christian missionaries to all—Christians and non-Christians, Japanese and Chinese, old and young—amid the inconceivable brutality and suffering of Japanese occupation and Chinese migration.

What Can Be Done?

In summary, three facts claim the attention of every American Christian:

1. Of the innumerable areas of acute need throughout the world making increasing and insistent demands upon our generosity none can compare in sheer magnitude of suffering and threatening death with the plight of China's millions.

2. Of the many magnificent relief undertakings in various parts of the world none can excel, in vastness of responsibility, in competence of administration, in tangible effectiveness, Christian relief in China.

3. At no place on the earth's surface today can the gift of every dollar be assured so immense a result in immediate, essential alleviation of human desperation. *Twelve dollars saves one life for one year.**

*Gifts should be forwarded through the Church Committee for China Relief, 105 East 22nd Street, New York, N. Y.

The Big Puzzle

I—I can't get it together. Some figure is missing at the center.

MYSELF—I see. Without it the whole thing does not come out right. There's hunger, bayonets, tears, and mirth, grim mirth. But it makes no sense without that central figure.

I—Let's try this Napoleon. There.

MYSELF—No, that isn't it. With him in the center the parts do not blend.

I—Let's try this Shakespeare.

MYSELF—No. Fine picture that, but he does not harmonize the whole.

I—Or this Darwin.

MYSELF—Not bad. But see, he isn't big enough.

I—Maybe we want Jesus.

MYSELF—Jesus? I hadn't thought of him. Maybe you are right.

I—Let's try him. Where have you him? He must be somewhere.

MYSELF—Yes, where is he? Where? I must have dropped him.

ARTHUR B. RHINOW.

Fellowship and Force

By Nels F. S. Ferré

LIFE'S deepest tragedy is love's conflicting loyalties. Many Christians are now confronted with a concrete choice between their church and their country. Both are fellowships which possess their affection and allegiance. Yet both are distinct kinds of communities with differing demands. Although both demand the sacrifice of the individual, the respective sacrifices may be incompatible. Just as the church offers its members the cross as the means to the creation, continuance and expansion of the Christian community, so also does the country demand self-sacrifice as the means to its own preservation, and, sometimes, expansion. Both church and country, furthermore, are legitimate loyalties which do not ordinarily conflict. The incompatibility between sacrifice for church and sacrifice for country arises when the limited fellowship, denying the larger, becomes an all-controlling end in itself.

Sacrifice Is a Common Virtue

National sovereignty, except as a limited function, is necessarily an unchristian idea. To die for one's country *against* another country is in one sense to die against the church. A deeper question, however, is whether it is possible by dying for one's country to die also for another country and for the larger fellowship. Naturally, this would happen if the national fellowship decided to carry the cross for another country, if it should offer its sovereignty intelligently on the altar of the unlimited Christian community. Since such action is highly improbable, however, a still more relevant question is whether it is possible by dying for one's own country in war to die also for the larger fellowship in terms of the freedom of another country, of the ideals which are basic to any Christian community, or even of the true welfare of the opposing people.

The real problem, then, is not strictly between selfishness and self-sacrifice. To be sure, national policy is largely, though not entirely or necessarily, sublimated selfishness. This fact is the basic reason for conflict between Christ and country. Nevertheless, the ideal which moves most citizens in time of war is that of sacrifice. The standard feeling of the fellowship is that no one may live unto himself alone. Selfishness must hide behind divided responsibility and devotion to country. Strong, therefore, is the witness of war to the living reality and the universal power of the cross of Christ.

"Slackers" are despised in terms of their unwillingness to die for their country. Under stress Gandhi went to war because he considered sacrificial courage nobler than selfish fear. No matter what we may have thought as rational beings, the death of the Graf Spee's commander could not fail to touch depths in our lives. War effects an intensive mode of fellowship through the sacrament of sacrifice. Surely it evokes life's noblest quality, sacrificial loyalty. The worst thing about war, therefore, is that it appeals to the best—the love and loyalty of fellowship—but by its restrictive nature effects the worst: the denial and destruction of the unrestricted community in Christ.

An Issue of Ultimate Loyalties

The primary conflict between church and country, when it comes, is not between selfishness and sacrifice, but between two forms of fellowship based on principles which at times become incompatible. The issue is one of ultimate affection and allegiance. Usually, of course, there is no inconsistency in calling the country an object of proximate, and the Christian fellowship an object of ultimate allegiance. Whenever the function of force in fellowship is examined, however, there emerges an actual incompatibility between the country and the church.

No Christian, unless he is an anarchist, can exclude physical force from Christian profession and practice. Civilization requires compulsive power. The church can dispense with this task only because it is performed for it by the country. There is also a pedagogical value in physical force which no realist should fail to find. Even though the church as a redemptive fellowship cannot exercise it, this force, nevertheless, has not only a restrictive but also an instructive use which must be recognized by Christians in their capacity as citizens.

Theologically, moreover, if God be creator as well as redeemer, God himself works on the level of physical force. To condemn the country for using physical force, then, seems tantamount to condemning the Maker of the world. We cannot, therefore, draw the line between church and country at the point of physical force. We must rather define what constitutes a valid use of physical force by Christians, not as members of the church, but as citizens of the country.

Christian Use of Force

To this question there seems to be a clear answer. Whenever force is in the service of God's good will to create freedom and faithfulness in fellowship, it is Christian. Physical force ought to be as far as possible restricted to its exercise within a fellowship of such a nature that its depth and power can be judged by the value it places on its every member. This is plainly the ideal of a Christian country where all punishment is not merely punitive but purposive. In the same spirit physical force may be exercised by individuals in exceptional circumstances and by a community over groups within it, as for instance when a state must be coerced by a nation, or a nation by an international fellowship capable of effective discipline with not a vindictive but a redemptive purpose. Force, however, in the service of limited loyalties making themselves ultimate ends against other limited loyalties, is definitely unchristian. When such use of force is demanded, the Christian must refuse.

In concrete instances, unfortunately, the line is hard to draw. For an individual, it is particularly difficult to decide. We need a united church with a conscience en-

lightened by Christian principles and with expert thinkers thoroughly acquainted with political affairs. Lacking this, however, the individual Christian must settle the matter for himself. To allow the country to do it for him is to refuse the basic obligation of the Christian community. It is to evade carrying the cross in the way a Christian should carry it.

The concrete decision is difficult. It would be much easier for me, for example, to be a conscientious objector in Germany or in Canada than in Finland or in China. The problem would be even more vexing to a person in Sweden, if Sweden went to war out of unselfish concern for Finland. In the case of *genuine* defensive warfare, or of helping another nation defend itself against indisputable aggression, the Christian's participation must depend on whether and at what price the larger fellowship is in the long run furthered by the continuing function of the limited fellowship. The principle of the cross is fully as applicable to nations as to individuals. National freedom cannot be an end in itself. The question would be further complicated if one could believe that war ever preserves ideals, or that Christian ideals, if kept spiritually intact, can be defeated by war.

I believe, nevertheless, in the cross of Christ as the only principle of life that can effect a satisfactory synthesis of extensive and intensive modes of fellowship. Actual wars are not waged on the basis of redemptive love. Every war as it develops becomes a war against another fellowship, and dispenses with and destroys the ideals for which it claims to fight. As a Christian, therefore, I must resolve not to participate in any kind of war relevant to our present situation.

We Know But in Part

This resolve, however, involves some vital admissions. The first is that since my individual judgment is not necessarily that of the church, I can never feel that I am more Christian than my brothers. Then, again, the above analysis does not mean that those who participate in war are no longer Christians. They may with all sincerity, and perhaps with right—for God alone is the ultimate judge—identify their sacrifice for country with sacrifice for God. To maintain the Christian fellowship against those who threaten it, both sides may mistakenly fight. We small, finite creatures see but in part, know but in part, and act but from a depth of complicated interests and loyalties. Far be it from us, in judging courses of action, to judge one another.

It also follows that if in the case of war I should forsake my national fellowship, I should be truly a traitor to my country, worthy of condemnation and death. Voluntarily I should have opposed my individual judgment—although informed, as I think, by Christian principles—against the judgment of my country. He who does not willingly accept the fact that from the point of view of the national community he has acted arbitrarily and has forfeited every right within that community ought not to claim the name of him who set his face steadfastly to go to Jerusalem.

A few years ago I used to preach that whoever dies for Christ necessarily dies also for his country, but that whoever dies for his country does not necessarily die for Christ. This idea of a higher patriotism is detrimentally misleading; for Germans, for instance, who choose the concentration camp rather than army service, might by so doing, if in sufficient numbers, destroy the future of their country. Even though every true Christian loves his country, and even though his suffering for the larger fellowship may eventually be for his country's good, he has no right to forsake his country unless his faith in the eternal validity of the Christian kind of fellowship is, as far as it is humanly possible, absolute.

Since his deepest allegiance is to a larger fellowship which is founded on the very nature of God as love which seeketh not its own, he must work with all zeal to create in his country and everywhere, by whatever means are available, both constructive and restrictive, the reality of freedom and faithfulness in fellowship. Yet if the nations will not accept the only way to permanent peace, he must count on the Christian community to practice Christian fellowship across the world with such new faith and devotion that once again the way of the cross may reveal that power which nearly two thousand years ago promised the conversion of a pagan world.

VERSE

To Karel Hujer

(Czechoslovakian Astronomer)

COUNTRYLESS,
You are at home in the Pleiades.
"Peace," you murmur,
Your eyes on Arcturus.
Your hands wander absently
Among the man-made evils here below.
War is but an artificial shadow
Against your sightless palms.
Starshine has painted with light
The clear lens of your face.

EDITH LOVEJOY PIERCE.

The Road to Emmaus

TWILIGHT. And on a dusty ribboned way,
Out from Jerusalem, two travelers walked.
Gray shadows touched their feet, but deeper lay
The shadows in their hearts. They softly talked
Of days just passed, of hopeless days in view,
Of boats, of nets, the while their eyes were dim,
Of Galilee, the work they used to do;
Their voices often stilled, remembering Him.

A stranger also walked that way, and when
They sensed his nearness, some new sympathy
Assuaged their grief. Old hopes came warm again
As, in the dusk, he kept them company. . . .
Thus, through the troubled twilight of today
Emmaus road has stretched its shining thread,
And still Christ walks beside men on the way,
To hold the light of hope, to break the bread.

IDA NORTON MUNSON.

Background of the Taylor Embassy

By Romulus

Thoughtful Americans have been convinced that much more lies behind the appointment of Myron C. Taylor as ambassador to the Vatican than has so far been made public. What are these hitherto covered facts? The Christian Century does not pretend to know, but the accompanying interpretation is of interest, written as it is by a journalist who has served in Rome for years as correspondent of a leading American newspaper. The newspaper has vouched for his standing as an "eminently qualified" journalist whose dispatches from Rome have been "authoritative, unbiased and interesting." Therefore, as the interpretation of one exceptionally well informed American journalist, having intimate sources of information at the Vatican, the following article is presented.

FOR A FULL understanding and appraisal of the President's *ex parte* appointment of an envoy to the Vatican, with a loosely defined mission, a knowledge of all the antecedents and connotations in the case seems indispensable. The American public should learn something about its origin and its background. In the absence of such vital information some critics have catalogued Mr. Taylor's appointment as the mere result of one of Mr. Roosevelt's temperamental impulses, while other commentators, inclined to view the situation more seriously, look upon the move as another mysterious phase in the unfolding of the President's secret plan for "universal peace and a new order." Such a scheme undoubtedly exists in the presidential imagination and appears now to be nearing the end of its period of gestation.

Both the verdicts mentioned are in error, because rendered upon insufficient evidence. The complete body of evidence indicates that the action of Mr. Roosevelt was by no means just one of his spontaneous and expansive gestures, but resulted from an application of pressure, to which he yielded after a show of resistance. There was nothing altruistic or inspirational about any of the proceedings from the beginning to the end. The last episode in a long chain of cause and effect had been well staged. The intention was to convince the audience that the President in his best *deus ex machina* manner rushed upon the scene in a burst of uncontrollable enthusiasm, but those behind the scene could plainly see that he was being prodded from the rear by the aggressive and highly organized forces of an ecclesiastical machine.

Past Failures to Secure Recognition

To supply the data which the public should have to form a judgment in the premises is an exceedingly delicate and complicated task. For one thing it involves a rapid sketch of events and circumstances which the press has either ignored or touched only with a light or casual hand. In addition such a survey must deal frankly with the mission, the personality and the activities of some very prominent ecclesiastics, both here and abroad.

One of the leading figures in the early development of the scenario was Monsignor Amleto Giovanni Cicognani, who in the most recent (1940) Pontifical Yearbook *(Annuario Pontificio)* is listed as a representative of the Holy See at Washington "without diplomatic character" *(senza carattere diplomatico)*. The words "without diplomatic character" simply mean that Monsignor Cicognani does not represent the Vatican in any diplomatic capacity. The terms imply no reference to Monsignor Cicognani's diplomatic abilities. It is well known that he was picked for his present position in Washington by the late Pope Pius XI because of his proved skill in the field of diplomacy. He had served with distinction as a member of the pontifical mission to Russia. In recognition of his services he was appointed titular archbishop of Laodicea in Phrygia. It is true that the mission in Russia eventually failed, but that was not due to any lack of diplomatic talent on the part of Cicognani and his associates. The failure was due to the inconsistent policy of the Church of Rome, which in the very midst of its fulminations against bolshevism had sought to arrange a concordat with the Kremlin.

Why Cicognani Failed

The instructions issued to Monsignor Cicognani on his assignment to the new post in America were simple: The eminent diplomat and negotiator was to center all his activities on one great objective—the revival of a full diplomatic intercourse between the Vatican and the government of the United States. Much was expected of Cicognani's efforts, because when he arrived at Washington the pope then in office had been a temporal sovereign for about four years. With the growth in our own generation of America as a weighty factor in the international field of politics, the Vatican had long regarded the absence of full diplomatic relationship with Washington as a grave mistake and a grievous disadvantage. Apostolic delegates, it was felt, with their limited scope for action, were suitable enough for states where Catholics were insignificant numerically and politically—such countries as Bulgaria, Egypt, Greece, Iran, South Africa or the late kingdom of Albania. In the United States, where Catholicism had shown and was showing a most assertive vitality, irrespective of numbers, an apostolic delegation seemed altogether inadequate. Monsignor Cicognani was saturated with this conviction and labored with extraordinary zeal and energy. He had conceived new, larger and more impressive quarters for the delegation with more serious intentions than satisfying an architectural ambition.

It would be hard to trace the apostolic delegate's operations in detail, as they were naturally carried on with a maximum of discretion. It is fair to assume that he left no string unpulled. No doubt he explored every avenue of approach and diligently sought for lines of least resistance, buttonholed the right men and was well advised by the political adepts of the hierarchy in this country, not to speak of the assistance he received from Roman Catholic laymen high in the councils of the administration. Some publicity was launched about, rather than in favor of, exchanging ambassadors with the new papal state. The results as a whole were disappointing. Latent

opposition suddenly leaped to the surface, followed by some controversy and ending with a great abatement of public interest. The President obviously seemed disinclined to take any decisive attitude one way or another. Months went by and grew into years. Even from the reports he had sent to Rome under the obligations of his office, it began to appear that he had made no substantial advance in the promotion of his campaign.

The New Pope Intervenes

At this juncture—in the late spring of 1939, some time before he went into the Roman hills for his summer vacation—Pius XII decided to step into the picture and take a hand in the further direction of affairs. Two facts must be remembered in connection with this move by the pope. He had been in America and, being an uncommonly keen observer, had acquired considerable first-hand knowledge. In the second place, he had for many years been an active member of one of the important branches of the Curia, the "Sacred Consistorial Congregation," which had immediate jurisdiction over a group of apostolic delegates, of whom the delegate in Washington was one. In the light of all his information the pope summoned Monsignor Cicognani to Rome. The apostolic delegate arrived in Rome after the pope had gone to his summer palace in Castel Gandolfo. He was lodged in the grand seminary across Lago Albano and for the better part of a week he was kept at the instant command of the pope. He was received in audience several times, always in the evening and never for less than an hour. After these audiences he returned to the Vatican where he had many conferences with the papal secretary of state. All these audiences and conferences, it was noted, were characterized by a spirit of urgency, unusual in the affairs of the Apostolic Palace.

No statement as to the theme and purport of these meetings was given out, but no one in Rome believed that it concerned a question of mere routine or some subject of minor importance. The whispering galleries of the Curia reported that Pius XII was anxious to secure a renewal of diplomatic relations with Washington as a valuable precedent, to help along the agitation for the appointment of a papal nuncio at the Court of St. James. A movement with that end in view had begun in Great Britain during the life of Pius XI, when the direction of it had been entrusted to Cardinal Pacelli, papal secretary of state. A peak in the polemical tension between the proponents and the opponents of a papal embassy for Great Britain had been reached just about the time Monsignor Cicognani landed in Naples. Even the professors and students in the English-speaking seminaries of Rome—English, Irish, Scotch, American and Canadian—were absorbed in the subject.

Diplomatic Relations with Britain

Everywhere it was felt that the audiences and conferences of the apostolic delegate from Washington were directly or indirectly connected with the nuncio problem in Great Britain. The Vatican had long been thoroughly dissatisfied with the present arrangement, which it considered one-sided, unfair and unpractical. As things stand today, Great Britain maintains a full-staffed embassy at the Vatican, its head being officially known as "envoy extraordinary and minister plenipotentiary." For reasons of prestige alone the Vatican had for many years been insisting upon diplomatic reciprocity. An envoy at the Vatican must be balanced by a nuncio at St. James. Heretofore the desire of the church to carry into effect this exchange of diplomats had always been frustrated by the lively and united opposition of the British evangelical churches.

It had been observed that during the visits of Monsignor Cicognani at the offices of the papal secretary of state in the Apostolic Palace several important dignitaries had been called into consultation. All these men were old friends and colleagues of the present Archbishop of New York, Dr. Francis Spellman. In the early thirties Dr. Spellman, then a simple cleric, had become a familiar and popular figure in the Vatican. He had been given a double assignment—one in the office of the secretary of state and the other in the "Congregation for Extraordinary Ecclesiastical Affairs." Both offices were then presided over by Cardinal Pacelli, now Pope Pius XII. Over many important matters the two branches of the Curia, located in the same building, exercise concurrent jurisdiction. Dr. Spellman during his service in Rome was catalogued as an "adept" *(adetto)* or expert. He was the trusted and competent American specialist. One of his colleagues had been Monsignor Cicognani.

Archbishop Spellman Enters the Picture

When the apostolic delegate returned to Washington he had a new set of instructions. The campaign for full diplomatic intercourse between Washington and the papal state was to be redoubled in energy, but under the sole management and responsibility of Archbishop Spellman. Monsignor Cicognani had no sooner landed in New York than he got in touch with the archbishop and disclosed to him his new orders from Rome. Possibly a hint may have been thrown out about a red hat as a reward for success. All doubts however on the last point were removed when, about a month later, a *biglietto* was delivered at the archepiscopal residence in New York, by a churchman of high rank who had come for that express purpose from Rome. The *biglietto* is a traditional intimation to the recipient that his name is being seriously considered for a seat in the college of cardinals.

Thereafter the press reported meetings between the Archbishop of New York and President Roosevelt. Interviews between the two men took place, which no doubt were full of purpose, but which were not reported in the public prints. Cardinal Mundelein was mobilized. Certain occult forces back of the Catholic University at Washington were called into action; also other influences, not quite as occult, like the semi-religious news agency, which likewise has its office in the national capital. Eventually the pressure invaded the White House.

Almost from the beginning of his career, the President had enjoyed the practically unqualified support of the church, whose leaders now besought him for a sign. If during October and November the President gave no sign, it was by reason of his superb skill as a political diagnostician or clairvoyant. He knew the question was loaded

with dynamite. The warning, "Handle with care: Fragile!" stood out in bold relief before his eyes. He would give no one a chance to inject a dangerous religious issue into the great questions now shaping themselves for a decisive campaign. While it would be an exaggeration to say that the President was adamant, it is well within the facts to speak of him as persevering in a state of neutrality, swinging to and fro.

A Red Hat Withheld

Then something happened which brought on a crisis. Somewhat unexpectedly Pius XII followed the precedent set by his immediate predecessor and held a public consistory within a year of his coronation, which in his case meant at the middle of December 1939. He strictly adhered to the precedent by delivering an allocution to the "Sacred College" and then pointedly departed from precedent by failing to create any new cardinals. The omission was all the more striking in view of the fact that there were nine vacancies in the purpled senate of the church. The host of friends Dr. Spellman had left behind him in Rome, all of them influential members of the Curia, were surprised and shocked (not of course for publication) at what seemed so much like studied neglect by the head of the church, who had in the past often spoken in terms of praise about the "able young American." The archbishop would have been the youngest but one among his colleagues in the purple.

While thus losing a red hat and all the glory that goes with it, Monsignor Spellman acquired a grievance of the first order. Is it hard to guess in whose direction the archbishop and his circles of friends on both sides of the Atlantic began to point their accusing fingers? According to the rules of every code, very much including the code of politics, the man who creates a grievance must square himself by removing the cause. Here the geniality and resourcefulness of the President flashed out in a brilliant display. It is true that the pressure he had hoped to turn aside was now to overcome him, but it all worked out smoothly and graciously and in a festive and near-sublime atmosphere. Perhaps this message on the night before Christmas, this promise to the pope of a special messenger to discuss things in the abstract or the concrete, will bring the red hat to New York at the next consistory in March—perhaps even two red hats for America.

When the President released the news, he was well aware that he was serving notice on the Protestant opposition with all the emphasis of an alarm-bell. He made an effort to placate the opposition in advance and keep it under control. The effort was bound to fail, for the opposition rests on one of the elemental convictions of the American people. The President had hoped to quiet and circumscribe the opposition, but he only made it more articulate. The opposition is bound to have its day in court, at first in the forum of public opinion. The issues involved touch fundamentals. Full diplomatic relations with the Vatican solely as a temporal state would be about as necessary as to exchange ambassadors with the dwarf states of San Marino, Andorra or Liechtenstein. All of these are much larger in extent and in population than the new papal state. Full diplomatic relationship with the Vatican as the central seat of a religious organization would run directly counter to the spirit of our organic law. It would also mean the first step along a road which in Catholic diplomacy is always expected to arrive ultimately at a concordat.

BOOKS

A Practical Visionary

CHRISTOPHER COLUMBUS, BEING THE LIFE OF THE VERY MAGNIFICENT LORD DON CRISTOBAL COLON. *By Salvador de Madariaga. The Macmillan Company, $4.00.*

ROMANTIC and edifying legends have sprung up in rich profusion about the figure of Columbus, naturally enough, because there was an insufficiency of historical data concerning his life before 1492, because the existing data are not easily harmonized, and because there were pious motives for building him up into a saint and a sage, a prophet and a hero, as well as an immortal genius for navigation. Besides, Columbus himself apparently cultivated the idea that he was a mystery man and his own son felt that way about him. Legend is a natural growth about a mystery man who writes his name on the title page of a new volume of the world's history.

Who then was this Christopher Columbus, or Christofero Colombo, or Cristobal Colon? If he was an Italian, son of a weaver in Genoa, why did he write his private memoranda in Spanish or Latin (never in Italian) even before he had gone to Portugal or Spain? Why did he make the kind of mistakes in writing Latin that would be made by no one who did not think in Spanish? (For example: making nouns plural by adding *s*, as Spanish does and Italian does not; writing a sentence like *"Habet profunda nives,"* an obvious literal translation of the Spanish idiom, *"Hay mucha nieve,"* but bad Latin that would have been impossible for an Italian.) And why, when he writes to a Genoese banker affirming his undying love for Genoa, does he write in Spanish? Why is he so insistent upon his sound Catholicism, which nobody had ever impugned, and why does Las Casas so often repeat the assurance of his devotion to the faith? Why does he drag in so many references to the Jewish *conversos?*

Madariaga's answer to these and many other questions is that Columbus was a member of a Spanish or Catalan Jewish family which, having become Catholic, had migrated to Genoa about 1390 and had kept their Spanish speech and culture uncorrupted by their Italian environment. On this whole question, the author presents the data so fully, including the original text of many documents in Spanish, and argues the case so cogently that, to this reviewer at least, his conclusion carries conviction. However, if any reader is not convinced, here are the source materials of which he is at liberty to make a more plausible interpretation if he can.

Columbus was a good explorer but a poor administrator. He was a man of scientific attainments but with more than a touch of fanaticism and superstition. As a *converso,*

standing in a slippery spot when the Jews were under the harrow—he went aboard the Santa Maria for his first voyage on the very day, August 2, 1492, that had been set for the Jewish exodus from Spain—and when even converted Jews were objects of popular suspicion, he was anxious to conceal his origin, which he could the more easily do because he had very red hair. *("El cabello muy bermejo,"* says Oviedo.) Moreover, though not indifferent to cash, he was more eager for honors and social status than for profits from his discoveries. In his agreement with the crown, the first two conditions that he wrote into the contract were that he should have the right to wear golden spurs and to use the title *Don*. But aside from that he did drive a marvelous bargain with Ferdinand and Isabel for vice-regal power, the title of Admiral of the Indies, and one-tenth of the profits of the venture. No crazy visionary or sentimentalist there.

Yet he had also an almost messianic sense of being a man of destiny, one divinely elected for the performance of a mission. Madariaga, like Marius André, whose life of Columbus (a very debunking biography) appeared in 1928, likens Columbus to Don Quixote. Both see in him a man with a fixed idea. André stresses his romantic conception of the beauty and perfection of "man in a state of nature"—a notion which one is somewhat surprised to find so long before Rousseau, but which undoubtedly has affinities with Renaissance thought. Both agree that he treated the Indians very badly, that he shipped them back to slavery in Spain, against the protests of Isabel, and that his administration of the colonists was as incompetent as his treatment of the natives was unwise. André pictures him as a bungling navigator, but Madariaga's evidence seems to show that he did have an authentic genius for coaxing a ship to take him where he wanted to go and bring him back in spite of wind and weather. He was, however, capable of such mistakes as thinking the coast of South America was an island and sailing away to Cuba which he mistook for the mainland.

Columbus as an unrealist is perhaps best shown by his reliance on the text of II Esdras, chapter 6, as proof that there could not be much ocean beyond the land he had found because the "prophet" says that six-sevenths of the earth is dry land. He found so much fresh water in the Gulf of Paria that he thought that, though "no one can reach the earthly Paradise save by the Divine Will, . . . this water may come from there, even if it be far away." (Paradise, it will be remembered, had four great rivers.) He decided that the earth was not spherical, as Ptolemy had said, but pear-shaped, round with a hump on one side. He had sailed slowly up one side of the hump and coasted rapidly down the other!

One is grateful to Madariaga for leaving Columbus a great man while revealing his oddities, weaknesses and inconsistencies, and for the rich store of source material supplied in the appendix, and not least for the sparkling style in which he clothes his narrative. This is not a translation. Madariaga, Spanish statesman and diplomat, writes English—such English that, if the average American or British author could write as well, there would be fewer dull books in the world.

W. E. GARRISON.

Books in Brief

FAITHS THAT HEALED. *By Ralph H. Major, M.D. Appleton-Century Company, $3.00.*

Dr. Major surveys some interesting and famous areas in the borderland between religion and medicine, or in the region where religion and its accompanying techniques and emotions have functioned medicinally—or seemed to—and where strange physical phenomena have appeared under the impulse of religion. There are chapters on the healings at the old Greek shrine of Aesculapius at Epidaurus, on Bernadette of Lourdes, on the "healing touch" (king's and others), on Quimby (but not Mrs. Eddy), Alexander Dowie and the Austrian Valentin Zeileis, who was said to have cured the Finnish General Mannerheim. Aside from healing cults, there are studies of witchcraft, exorcism, stigmatization and sundry apparent miracles. Dr. Major has a critical but not a skeptical mind. He does not wave away all alleged marvels as impossible. The evidence, he thinks, is that many of the cures and other phenomena which cannot be explained in terms of physical or medical science are genuine. The curing power is the patients' faith.

THE SPIRIT OF FINLAND. *By Willis N. Bugbee. Willis N. Bugbee Company, Syracuse, N. Y., $2.00.*

Finland, whose sturdy stand against the invader has been a surprise to the world, has been a surprise to every visitor. Generally conceived as remote, primitive and semi-barbaric, the land is found by the traveler to be beautiful with the strange, clear loveliness of the north, and its people are discovered as intelligent, progressive, hospitable and honest. The writer of this note speaks from some experience of travel, from the Arctic ocean to the Gulf of Finland, by canoe, on foot and by horse, in regions still unpenetrated by roads. This book is chiefly descriptive of the country, the cities, the people and their cultural achievements. Read Jackson's book (reviewed Feb. 21) for Finland's history and present political and economic condition. Read Bugbee for a picture of the land and the people.

THE STORY OF THE OLD TESTAMENT. *By W. K. Lowther Clarke. The Macmillan Company, $2.00.*

Selections from the Old Testament, in the text of the Revised Version, arranged topically and so printed as to invite the eye and assist the understanding. The passages are sufficient in extent and variety to give the most important substance of the Old Testament, including the Apocrypha. Perhaps intended for use in schools or by young people, but equally useful to adults who would like to be tempted to read these classics, and to read more than a chapter at a time.

Books Received

Conversion. By W. P. Paterson. Scribners, $2.50. (To be reviewed.)

The Art of Living. By André Maurois. Harpers, $2.50. (To be reviewed.)

The Path of Life, Thoughts on the Christian Life. By Peter Green. Longmans, $1.50. Among British interpreters of religion, none speaks with a clearer voice or in an idiom more intelligible to Americans than the Canon of Manchester. This admirable book, which begins with "doubts and difficulties," goes on to "helps and encouragements," and culminates with "the end of the way," keeps close to texts of Scripture but is not slavishly exegetical. It will be equally helpful to ministers and to laymen.

American Faith, Its Religious, Political and Economic Foundations. By Ernest Sutherland Bates. W. W. Norton & Co., $3.75. (To be reviewed.)

Europe to Let, The Memoirs of an Obscure Man. By Storm Jameson. Macmillan, $2.50. (To be reviewed.)

Civilization in East and West. By H. N. Spalding. Oxford University Press, $4.25. (To be published March 14.)

Temple of Religion and Tower of Peace at the 1939 Golden Gate International Exposition. By Stanley Armstrong Hunter. Temple of Religion and Tower of Peace, Inc., San Francisco, $1.00. This handsome illustrated volume is a record of the programs conducted in the Temple of Religion at the San Francisco

fair and the exhibits shown there, from Oxyrynchus papyri to modern murals. With the decision to reopen the fair in 1940, it becomes a prospectus as well as a record.

Combat at Midnight, A Book of Poems. By Herman Hagedorn. John Day, $2.00. Yes, a "book of poems," but also a prophet's cry, a trumpet blast, a gong of revolt against self-centered living and a materialistic civilization. The substance of it, the author admits, is "old stuff, thousands of years old." It is neither more nor less than a call to men to listen to the voice of God. But the reader will be ill advised to conclude at once that it is milk and water. It is strong medicine for a sick world.

The Cod Fisheries, The History of an International Economy. By Harold A. Innis. Yale University Press, $3.50. There is a tremendous amount of social and international history hid behind the story of the cod. Some of its chapters have to do with rival colonial systems in the early days of America, some with relations between the United States and Canada, some with French, Spanish and Portuguese fisheries, and others with the growth of capitalism. This exhaustive and scholarly treatise is one of a series of studies prepared under the direction of the Carnegie Endowment for International Peace.

In Quest of the Bluebird. By Louis L. Mann. A. L. Glaser, Chicago, $1.00. This inspiring little volume by the widely known and as widely loved rabbi of Sinai Congregation, in Chicago, is the elaboration of a popular lecture. There is little use in writing a book on the gaining of happiness unless it is "popular" in the sense of being addressed to the people and intelligible to them. This is. It develops with originality and persuasiveness the not unfamiliar thesis that the bluebird is to be caught only by not pursuing it.

Roger Williams, His Life, Work and Ideals. By Charles Smull Longacre. Review & Herald, Takoma Park, Washington, D. C., $1.00. This is not a critical study of the life of Roger Williams but a brief biography with a deserved tribute to his insight and courage and an exposition of his ideas concerning religious liberty and the separation of church and state. The author rightly believes that a revival of those ideas is greatly needed in America today, and that clear thinking about them and the dangers that threaten them will be promoted by renewed attention to Roger Williams' principles and experiences.

Heaven's Gold Rings, A Book of Poems. By H. M. Ratliff, Jr. Author, Jourdanton, Texas. Poems by a young preacher expressing deep and authentic religious experience.

Woven of the Sky. By Sister Miriam. Macmillan, $1.50. The quantity of poetry produced by Catholic nuns is considerable and apparently increasing. Much of it is good. This is of the best. Peace and contentment are of the essence of it, and love finding its object in things divine, and beauty not to be seen with the eyes.

A Face to the Sky, A Book of Prayers. By George Stewart. Association Press, $1.00. These look like poems in free verse. Perhaps they are. Much prayer is poetry unencumbered by rigid form and measure. But these are only incidentally, if at all, poetry. In purpose, in content, in effect they are prayers, with words well chosen but not painfully sought, and in phrases which quicken the imagination without straining it.

Without My Gloves. By Maie Clements Perley. Dorrance, $2.50. A breezy story, amusing in tone but not without some underlying seriousness, that might be called "Getting Acquainted with America." The author, an Englishwoman, recounts the experiences of a traveler who settles in the midwest.

Non-Profit Hospital Service Plans. By C. Rufus Rorem. Commission on Hospital Service, 18 E. Division St., Chicago, 50 cents. A "historical and critical analysis of group hospitalization, a non-profit, non-political application of the principle of insurance to the purchase of hospital care."

Our Bible and the Ancient Manuscripts. By Sir Frederick Kenyon. Harpers, $3.00. (To be reviewed.)

CORRESPONDENCE

Warning from Masaryk

EDITOR THE CHRISTIAN CENTURY:

SIR: Your strenuous opposition to the recent sending of an "unofficial ambassador" to the Vatican appears to me to be well taken. It is a legitimate cry of alarm against an insidious violation of the principle of the separation of church and state. The independence of each for mutual criticism and help is jeopardized.

This letter is to call attention to a statement of Dr. Thomas G. Masaryk, philosopher and man of religion, statesman and former president of Czechoslovakia. It is found on page 45 of *The Making of a State.* The dissolution of that ill-starred, but idealistically conceived congeries of peoples, can never detract from the intrinsic greatness of the man and his ideas. Europe in the future will wish to listen to him again and worship at his shrine.

What he says about the Vatican in politics comes out of intimate diplomatic experience as a member of the Austrian Reichsrat before the First World War. At the beginning of that war, the Vatican policy was decidedly pro-Austrian and pro-German. Declares Masaryk: "Yet Vatican policy in the war could not be determined solely by regard for Austria-Hungary and Germany. The Catholics in other belligerent countries had to be taken into account. Statistically there were more Catholics on the side of the Entente than on that of the Central Powers. . . . Hence the continual disputes among the Catholic politicians as to its real opinion. For the same reason the Vatican press and even Cardinal Gasparri, the secretary of state, had constantly to 'explain' papal utterances. . . . By degrees the Vatican toned down its Austrophilism—a point on which Belgium and the influence of Cardinal Mercier had some effect. . . . *But, on both sides, the standpoints of political Catholic leaders were national rather than religious.* . . . Throughout the whole war I watched the Vatican very keenly. Presently we established relations with it; and, in conducting them, I never forget that *'qui mange du Pape, en meurt.'*"

These are not the words of a narrow, religious bigot, but of a tolerant, great-souled humanitarian and theist. His experience with a church in international politics should be a warning sign and a guidepost in any future relations with such a body.

Congregational Church, WESLEY U. RIEDEL.
Fryeburg, Me.

Shades of Gandhi!

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations on your pointing out the confusions in the position stated by Dr. William Adams Brown in your issue of February 14. But you omitted to mention what appears to be the most obvious inconsistency. Is it that the inconsistency is so obvious as not to merit mention?

"We have learned that war as waged by the resources of modern science, physical and psychological alike, is the world's supreme evil, involving if long continued the destruction of all that is most precious for victor and vanquished alike," writes Dr. Brown. Yet he goes on to state as the majority Christian opinion, in which he apparently concurs, that "there are times when it is right for nations to use force in support of law."

Now, unless by "use of force" he means war—and that "war as waged by the resources of modern science"—there is no point to the article; that he does mean just that is obvious from his reference to the army, which he argues must give sanction to all law. Christians must engage in "the world's supreme evil" in order to save the values which will necessarily be lost in the process! What, pray, is worse than "the world's supreme evil"?

The fallacy, of course, lies in Dr. Brown's confusion of the necessity of some kind of social coercions with the right to go to war. It is obvious that in a world of recalcitrant and rebellious people (and the best of us smell at least slightly of these fires) some kind of *persuasions* more effective than individualistic appeal

to reason and conscience are demanded. But these do not necessarily rest upon brute force and the threat of it.

The tragedy of Christendom today is that so many of its leaders prevent progress in working out effective non-violent coercions by their a priori denial that any such are possible. Shades of Gandhi!

Berea College, Berea, Ky. WALTER W. SIKES.

Aid for Refugees

EDITOR THE CHRISTIAN CENTURY:

SIR: Recent communications from Europe, in addition to the ever increasing correspondence of the American Committee for Christian Refugees, reflects a rising tide of refugee needs. The state department is authority for the statement that on June 30, 1939, there were 309,782 persons registered at United States consulates awaiting their turn to enter America from Germany, enough to fill that nation's total immigration quota to the United States for eleven years under the present admission regulations.

"Ninety per cent of the persons held in concentration camps in Germany today are non-Jews," said Lord Marley in Chicago recently. Lord Marley is the former undersecretary of war in the MacDonald government, is now a deputy speaker of the House of Lords and chairman of the British parliamentary advisory committee of the organization for reconstruction and training of refugees. As compared with some 400,000 refugees who have left Germany and Austria, Lord Marley estimated there are 3,000,000 more left who are potential refugees.

The American Committee for Christian Refugees raised $82,000 in 1938 and $203,000 in 1939. There are about 4,500 persons now in the care of the American committee. To complete the rehabilitation of these and care for those who are still to come, the committee is appealing for a minimum of $500,000 in 1940. Only recently the United Jewish Appeal, recognizing this growing Christian aspect of the problem, has given $100,000 toward this budget. Cannot the churches, as at least their goal, match what these Jewish friends have already done? To that end an urgent appeal is being made for generous contributions to be made to this cause by individuals and by churches and as quickly as possible.

We feel the timeliness of this appeal during the present Lenten season will be recognized and we hope that the appropriateness of making such an appeal to the churches by their pastors on Palm Sunday or some other early occasion will meet with ready response.

All contributions should be sent to Mr. Richard B. Scandrott, Jr., treasurer of the American Committee for Christian Refugees, Inc., 287 Fourth Avenue, New York city.

New York, N. Y. JAMES M. SPEERS, Chairman.

Lord Lothian's Speech

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of January 31 a correspondent, Mr. Hugh S. Tigner, accuses The Christian Century of being "unjustifiably generous" in its interpretation of Lord Lothian's Chicago speech. This is not fair to The Christian Century. Indeed in its effort to keep our country neutral—a difficult task—The Christian Century has leaned over backwards, somewhat too far, as some of us think, in its attitude toward the Allies. Be that as it may.

Mr. Tigner makes Lord Lothian say, "Don't you see, gentlemen, . . . we are fighting mankind's fight." He apparently believes that the European war is wholly a war of empire, the issues of which are confined solely to the fate of the active participants, and that mankind has nothing at stake. I do not share this belief.

To nothing that anyone might say about the brutality or insanity of war would I not agree. Moreover, I share the opinion that it was largely the blindness and mistakes, willful or otherwise, of Britain, France *and America* that made Hitler possible and a European war inevitable. I hold no brief for British or French imperialism, nor for the American brand of imperialism for that matter; nevertheless, to regard the struggle in Europe as merely a war of empire and nothing more is, as it seems to me, quite unrealistic.

To be sure, Britain is fighting for her empire; an individual seldom, and a nation never, acts from motives that are wholly pure. But would Mr. Tigner just as soon be a Pole under nazi rule as an Indian under British rule? Does he think that America would have just as good an opportunity to help reconstruct Europe along the lines of international justice and cooperation—assuming that she is prepared to do so—if Hitler "wins" as if the Allies should "win"? Can he mention anything which the totalitarian powers, either in their ideology or methods, stand for that America does not stand against? In short, does he feel that it makes no difference to the future progress of mankind which of the ideologies in Europe survives the struggle, assuming that either does? As one microscopic speck of the nebulosity known as mankind, I beg to state humbly but emphatically that it makes all the difference in the world to me.

First Baptist Church, Cleveland, Ohio. HAROLD C. PHILLIPS.

Mr. Tigner Comments

EDITOR THE CHRISTIAN CENTURY:

SIR: The point of my letter was that Lord Lothian's Chicago speech was, and should have been recognized as, British propaganda; that it was, and should have been recognized as, another one of those British efforts to sell the United States the British side of another European or world war. If my chiding of The Christian Century for a momentary dullness in its ordinarily keen sense of smell was "not fair," I apologize, although I doubt if The Christian Century thinks an apology is in order.

I also implied in my letter that I didn't especially like the noble lord's speech. I didn't like it because I think it is to the best interests of everyone concerned that the United States should keep out of the present wars. This was the whole sum and substance of my letter.

If Mr. Phillips wants to use my letter as a springboard from which to tell us what the war is about, and to suggest what America ought to do about it, that is his privilege but irrelevant to the letter which aroused him. What Mr. Phillips says I "apparently believe" about the European war is his own imagination. Don't take him seriously.

Canton, N. Y. HUGH S. TIGNER.

A Constructive Approach to Japan

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial of February 28, "Shall We Embargo Japan?" commands my grateful approval. It ably builds on the contentions in the articles by Dr. Warnshuis and Prof. Latourette which appeared in your columns some weeks ago. I have only one suggestion—but an important one—to add to your argument. It is, that we should encourage our government to make known to Japan and China, at an opportune time, its readiness to do all in its power to bring about constructive solutions of their problems, especially of Japan's. Simply to bring punitive pressure to bear by moral embargoes and countervailing duties against Japan may hasten the end of the war in China, but will not solve some of the underlying problems which Japan's military expansionists have declared they could solve only by invading China.

Among other things we could offer to join other powers in relinquishing extraterritoriality in China; in providing loans for Chinese reconstruction and for Japanese and Chinese development; in gradually lowering tariffs and other trade barriers; in seeking ways to reduce naval armaments in the Pacific; in continuing the Washington four power treaty against fortifying western Pacific island possessions, and in neutralizing the Philippines, provided the Philippine government so desired. In addition, it would be very desirable that our government should be able to offer Japan and China assurances that they would be placed on the same immigration quota other nations enjoy.

All these proposals would be conditioned upon large and difficult concessions by Japan: that she would withdraw her troops

from south of the Great Wall as soon as the Chinese government could assume control, and would honor the nine power treaty, although our government should signify willingness to give open-minded consideration to whatever changes in it Japan might propose. Then China would have to agree: to give generous opportunities for Japanese economic enterprise in China, under Chinese law; to adjudicate liberally any genuine claims put forward by Japanese subjects on account of projects undertaken by them in the now occupied areas; and to put into early operation the already adopted non-bolshevistic constitution.

Let our government slowly extend the moral embargoes, but not put on the full force of the severe screws at its command until it had found all constructive efforts quite unavailing.

The odds against the success of such a policy are great, but if space permitted I believe I could show that we have nothing to lose and possibly everything to gain by trying it. The situation in Japan may change suddenly. Like a spring thaw, pressures from within and without may sweep away the uncompromising war party and place in power men willing to make peace with an independent China and to cooperate once more with America and other champions of international law and fair play.

Institute of Pacific Relations, GALEN M. FISHER.
San Francisco, Calif.

Embargoes and War

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for your clear and cogent answer to the question, "Shall We Embargo Japan?" I am convinced that you are taking the long view and the broad view on this matter. It is a difficult thing for anyone completely in sympathy with China in her struggle for self-determination to oppose the embargo without seeming inconsistent. But the question must be faced whether such direct action as the embargo would in the end really help China. I think your treatment of the question is essentially sound.

There is one important point upon which honest difference exists; that is, would the embargo create a real danger of war with Japan? Those who feel secure in the fact that Japan is too deeply involved in China and too much menaced by Russia to carry her resentment to the point of declaring war on the United States overlook, it seems to me, both the temper of the Japanese and the actual military and naval strength of Japan. Japan has a navy fully able to defend herself in her own part of the world and any war would have to be fought in that region and on the water. It would not involve any great withdrawal of soldiers from China or the Russian border. People in this country may think of Japan as a small nation and as a second or third rate power. I am quite sure that the Japanese do not think of themselves in that way.

An embargo would certainly be an official unfriendly act which would lead to reprisals. Any reprisals by Japan would certainly arouse resentment in this country. To put it bluntly, Americans would not "take anything" from the Japanese. We would go on to the next step toward open hostilities and it is much easier to set in motion such a train of events than it is to stop or deflect it after it is started. The natural outcome of such a process is war. We must seriously face the question then, Do we want war with Japan? There are doubtless a good many people in this country who do, but the Christian leaders who are urging the embargo do not. The latter are banking on the assurance that we can commit a hostile act toward Japan now when she is hard pressed without facing the danger of war; that is, they believe we can threaten Japan safely at this time. I not only disagree as to the probable consequences of such a threat, but I do not believe that it is consistent with the dignity of the United States as a nation to make such a threat. Still less does it seem to me to be consistent with the Christian pacifism of those who advocate such action. I could not personally support the embargo unless I were prepared to support the government in a war with Japan.

I believe Sir Frederick Whyte is right in pointing to the Far East as the place where the United States will get into a world war *if* we do get in. Would not a declaration of war with Japan almost automatically range us on the side of France and England, and Holland, perhaps, in defense of their interests in the Far East? And would not that make the war a world war? We are building up our mental defenses against war on the side toward Europe. I fear we are tearing them down on the side toward Asia.

Let us give all the help to China that we can short of an officially unfriendly act toward Japan. Let us extend the moral embargo as far as we can. Beyond that we shall be serving the cause of world stability better and the cause of ultimate Chinese independence as well by refraining from either entering the struggle or threatening to enter it. In the end, as you say in the editorial, China must win her own deliverance. It seems now that she will do it. If she does she will possess her own soul and be subservient to no foreign power. That will be better for China and for us and, I am convinced, for Japan also.

American Board, HUGH VERNON WHITE.
Boston, Mass.

In Defense of Youth

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been seriously disturbed by the current comment on the recent Youth Congress at Washington. The attendants are found guilty of poor manners, disrespect, poor logic and what have you. Granted. Since when have we expected youth to react in any other than a youthful manner? Whether they acted better or worse than expected is begging the question.

Youth has a just grievance and this fact was largely overlooked. They are taking the brunt of a situation they did not cause and can do little to correct. I expect they will continue to react to it in a manner distressing to a great many people. One might add that other groups have reacted in much the same manner to the economic situation, though perhaps without the petulance of youth.

To me most of the comments are suggestive of a flight from the reality of a situation rooted deeply in the very marrow of society. If and when economic conditions get worse, will the army be turned against these, by that time, frantic children?

Springfield, Ohio. P. W. CROSS.

Protestant Public Relations

EDITOR THE CHRISTIAN CENTURY:

SIR: American Protestantism owes a debt of gratitude to Dr. Walter Van Kirk for his recent article in your columns on the inadequate public relations of the churches in the United States. Our Protestant publicity is deficient, though the measure of our deficiency varies greatly from center to center. By your courtesy, I hope to add just a suggestion or two.

1. Protestantism is essentially an idea; something that exists in men's minds. We have swept out too much, no doubt, of the ancient Christian symbolism. Our reliance has been upon preaching—the spoken word of God. Suppose we did take heed of Dr. Van Kirk and "take to the streets." What would we take to the streets? Preaching? From the point of view of the publicity man, much preaching is irrelevant, oblivious to the changing intellectual climate of the age.

2. Our denominationalism makes publicity difficult. Dr. Van Kirk is correct in his insight that the major denominations assign publicity personnel only to their promotional programs. Foreign missions, education, home missions—these have reasonably skilled public relations. These, likewise, have the promotional budgets. "How much money will it bring in?" is the final and decisive question asked of most publicity proposals. There is no one to serve the interests of the major denominations as wholes, or of Protestantism as a whole.

3. A third obstacle, and a very serious one, is that successful public relations requires work which many Protestant leaders are unwilling to assume in addition to their other burdens. Many Protestant clergy, including bishops, express annoyance at having to pose for news pictures. They neglect to prepare in advance press digests of their sermons. They find it difficult to be cheerful when the newspaper reporter calls them out of bed at or near midnight in quest of the elusive fact.

The Roman Catholics *do* accomplish these things. Much of the credit goes to a small bureau maintained by the National Catholic Welfare Conference in Washington, D. C., and supported

by the bishops of the American church Mr. Paul Martin-Dillon, an able and old-time newspaper man, is in charge. He has worked in the newspaper and public relations game all his life, having served Ringling Brothers circus among other major clients. However, Mr. Martin-Dillon's activities are not so extensive as the outsider may believe. He limits himself to creating a corps of publicity directors in the dioceses of the United States and to acting as a clearinghouse for the meeting of attacks and defamation in the various public avenues of communication.

The deficiency in Protestantism's program of public relations will not be remedied until the denominational leaders awake to its existence. They must want publicity before they can obtain it. Many of them, as yet, place supreme reliance in the spoken word before the congregation. They do not realize that the contemporary world has entered into an era of mass-thinking and mass-action.

There is decidedly a place for an interdenominational Protestant public relations office. And it should not confine itself to preaching or to the reporting of sermons, either in the press or on the air. (And that, ladies and gentlemen, is why we have Dr. Walter Van Kirk!)

Chicago. MIRON A. MORRILL.

The Camel's Nose

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to let you know how thoroughly I agree with the altogether American attitude you are taking with regard to the ambassadorial-rank-Taylor episode. There is no more reason for the President of the United States to send a personal representative with ambassadorial rank for social purposes to the head of the Catholic Church than there is to send a like ambassador to Lambeth Palace, London, or to the International Rotary.

That the action taken by the President to the jubilation of the Catholic hierarchy is the camel's nose under the tent of absolute separation of state and church is more than indicated by the statements that are being issued from the Vatican with regard to their conception of the status of this "first American ambassador" to their ecclesiastical court.

Foundry Methodist Church, Washington, D. C. FREDERICK BROWN HARRIS.

Justice for Hindus in America

EDITOR THE CHRISTIAN CENTURY:

SIR: This letter is intended to bring to the notice of the American people the unhappy plight of some three thousand Hindus domiciled in the United States. There was no provision in the United States immigration law prior to May 1, 1917, which would prevent a Hindu from gaining entry to the United States as easily as an immigrant from any European country. But the same year a "barred zone" was designated from which laborers could not come to this country; this completely debarred Hindus from entering this country as immigrants. In most cases Hindus domiciled in the United States who returned to India for a visit, were refused a permit to re-enter the United States.

Hindus domiciled in the United States are refused permits to bring their wives or children from India to live with them.

By 1920 there were something like 6,000 Hindus in the United States. Today slightly less than 3,000 Hindus remain. Thus more than half of the Hindus have either left the country or been deported. As far as we can gather over 300 Hindus have been deported during the last five years. Even if there has been a technical flaw in their entry into the United States, is it not most unjust to deport these men after they have been allowed to live here for more than fifteen years? During the time they have been in the United States they have been permitted to build up businesses, and establish their own homes and bring up families, in a great many cases after marrying American women. Why should the immigration authorities begin to enforce the letter of the law at this late date and uproot these unfortunate people after such long residence in this country?

None of the Hindus who have been deported have been engaged in undesirable activities endangering the state. No such charge has been made out against them. They are law-abiding citizens and the only charge against them is that they committed a breach of the law in entering this country. Yet these Hindus gave clear evidence in many cases that they entered the United States legally.

In the United States only white persons and those of African nativity or descent are eligible to become American citizens. For a great many years the term "white person" was interpreted to include the Hindus as a branch of the Aryan or Caucasian race. But in 1923 a decision was handed down from the United States appeal court to the effect that the Hindus do not belong to the Caucasian race, although ethnologists are of a different opinion. Accordingly, the Hindus had to give up their citizenship papers in the United States.

Being deprived of citizenship rights worked great hardships on the Hindus who had bought farm lands in California. Under the provisions of the alien land laws they could not own or lease or rent property and hence they had to sell their farms at only a nominal price in California and some other states.

The Hindus, being unable to own or lease property in their own names, often placed the farm land they owned in the name of some American friend, or leased their farms in the names of Americans. In several instances, the Americans in whose names the property was registered betrayed the trust of the Hindus and cheated them by making off with the crop from the land.

Not being citizens the Hindus are at a disadvantage in applying for jobs and they also find it impossible to obtain relief from the government in case of unemployment.

At the present time there are approximately fifty Hindus who are threatened with deportation. What we ask is not that the government allow more Hindus to enter this country, but merely that those who have lived here for many years be allowed to stay on in this country. Also we contend that it is only fair that those Hindus who are legally domiciled in this country be given some protective rights. Even if full citizenship rights are not granted to them, they should at least be given the right to own or lease their farms.

Washington, D. C. D. P. PANDIA,
Member, National Congress of India.
MME. KAMALADEVI,
Vice-President, All India Women's Conference.

Betraying America

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorials generally are one of the most stimulating sources of mental meat for alert minds, so that I cannot well get along without your magazine—especially when I do not agree! But I wonder whether you did not too mildly understate the essential issue in your editorial on "Betraying the Protestant Position"? Is it not, rather, a *betrayal of America* to affiliate this nation with any organization which would undermine and destroy the free institutions of the country?

I loathe religious intolerance; I dislike the suspicion of motive; yet stronger than either is my sense of the need for alert concern by all who actually love American liberties and the privileges they make possible. The recourse to the use of that supposedly spiritual weapon of the Middle Ages, the so-called "interdict," during the week of February 18, 1940, right here in Cleveland, Ohio, U. S. A., should open the eyes of sleepy citizens.

Plymouth Congregational Church, Youngstown, Ohio. JOHN G. SNYDER.

New Deal Economy?

EDITOR THE CHRISTIAN CENTURY:

SIR: You and your correspondents are scratching too deep in your efforts to understand the mission of Mr. Myron Taylor. This is a simple case of New Deal economy. The President wanted to send a letter to the pope. By having Mr. Taylor carry the letter to his holiness he saves the cost of a postage stamp.

Fairfax, Va. PHILIP H. RALPH.

NEWS *of the* CHRISTIAN WORLD

Haynes Calls Race Issue Economic

Federal Council Secretary Says More White Than Black Paupers Being Made by Collapse of Sharecropping

(Correspondence from Chicago)

CHICAGO, March 4.—The union ministers' meeting on Feb. 26, held under the auspices of the church federation, was in charge of the interracial commission. "American Democracy versus the New Racialism" was the topic for the day. Dr. George E. Haynes, secretary of the department of race relations of the Federal Council of Churches, spoke twice; Robert W. Balderston, European relief commissioner for the American Friends Service Committee, spoke on "Christian Refugees—a Challenge to the Churches of America," and Rabbi Louis Binstock, of Temple Sholom, discussed "The Threat of the New Racialism to the Jewish People of America." Dr. Martin H. Bickham, chairman of the federation's commission on interracial relations, gave the opening address on "The New Racialism Confronts the Christian Churches of Democratic America."

In one of his addresses dealing with the social effects of the new racialism in the American scene, Dr. Haynes pointed out that some of the fundamental problems involved are not so much racial as economic. He made the astonishing statement that "in the depleted and eroded lands from Virginia to Mississippi the largest families in America are being born today, both among whites and blacks. They are the sharecroppers of both races, the migrant, landless people who are called upon to till the peopleless land—land owned by absentees who are interested only in what they take out and are not concerned about putting anything back into the soil." These people, he went on to point out, are the sources of industrial labor today, crowding the cities ready to work at starvation wages and flooding the relief agencies. And for every Negro among them, he said, there are at least two poverty-stricken whites.

* * *

Interracial Pulpit Exchange Not So One-sided

In reporting the exchange of pulpits between white and Negro pastors on Race Relations Sunday, I said, "I have before me an extended list of such exchanges of pulpits but do not find a colored preacher occupying a white pulpit." I recognized, however, that my information was not complete and added that "it is to be hoped that the hospitality was not all on one side." Like the lamented Will Rogers I have to admit that in many respects "all I know is what I read in the papers," and the most extensive list of exchanges I found was in the section on "Churches and Religion" in the *Chicago Daily News*. That paper, which does the best job in the city of reporting religious news, gave a considerable list of names of white clergymen occupying Negro pulpits but it did not announce one colored clergyman to occupy a white pulpit on that day.

Well, happily, the exchange was not as one-sided as appeared to be the case. Walter R. Mee, executive secretary of the church federation, has sent me a list indicating that in 16 instances Negro ministers occupied white pulpits, although some of them were at a later date than Feb. 11. And Rev. Charles C. Hoskinson, pastor of the Warren Avenue Congregational Church, adds another not on Mr. Mee's list, by informing me that a Negro student spoke in his church on the evening of Feb. 18.

I am very glad. But I still feel that it is a distressingly one-sided affair. For 18 years the interracial commission of the Chicago church federation has been promoting this interchange of pulpits on the Sunday preceding Lincoln's birthday as a means of cultivating good will and understanding between racial groups, and the vast majority of Chicago's hundreds of Protestant churches are still unwilling to have a Negro proclaim to them Christ's universal gospel.

* * *

Mrs. Roosevelt to Speak On Civil Liberties

"Civil Liberties—the Individual and the Community" is the subject announced by the Chicago Civil Liberties Committee for an address by Mrs. Franklin D. Roosevelt, on March 14 in the Civic Opera House. The Civil Liberties Committee anticipates a sellout.

* * *

Civic Welcome for New Catholic Archbishop

The new Roman Catholic archbishop of Chicago, Most Rev. Samuel A. Stritch, is to be given a civic welcome in the Auditorium Theater. Representatives of Protestant churches and Jewish synagogues, public officials and leaders in industry will take part. Dr. Ralph Wakefield, president of the Chicago church federation, will represent Protestantism; Rabbi Louis L. Mann, of Sinai Temple, will speak for the Jewish people; Mayor Kelly will speak as chief executive of the city, and Bishop Bernard J. Shiel, administrator of the archdiocese in the interim between Cardinal Mundelein's death and Archbishop Stritch's installation, will also speak. Charles C. Kerwin, chairman of the civic and lay committee, will preside.

* * *

And So Forth

Dr. F. W. Otterbein, pastor of the North Austin Lutheran Church, is seriously ill. He was stricken with paralysis on Feb. 18. Under Dr. Otterbein's leadership the North Austin Church has grown from a membership of 40 to 5,500.

George Williams College, which is closely related to the Y.M.C.A. and trains many leaders for that institution, celebrated its golden anniversary, March 1-3. Dr. Eduard C. Lindeman, of the New York School of Social Work, delivered the annual address on the Edward Corbin Jenkins lectureship.

CHARLES T. HOLMAN.

Colorado Pastors Hold Convention

C. W. Gilkey, A. B. Coe Call Church to Save World—Denver Aids Religion —Death Takes a Great Citizen

(Correspondence from Colorado)

DENVER, Feb. 26.—The fifth annual convocation of pastors and Christian workers was held in this city Feb. 15-16, under the auspices of the Colorado council of churches, the previous day having been given to denominational rallies and conferences. To the convocation came such leaders as Dr. C. W. Gilkey of the University of Chicago, Dr. A. B. Coe of Oak Park, Dr. Quinter of the Federal Council offices, Miss Mary C. Smith of the Women's Council, Dr. Lewis A. Hale of Wichita, Dr. Hampton Adams of St. Louis, Dr. P. H. Wang and others.

"Spiritual Blackouts" was the theme of an illuminating message brought by Dr. Gilkey; his vivid portrayal of present world conditions and the relation of Christianity to them made a profound impression. Dr. Coe reminded the convocation that "laymen should realize that the church is the foundation stone of democracy because the church places emphasis on the dignity and rights of human beings, and democracy is built around this concept." He continued: "Until a more resolute effort is made to bridge the gulf between Sunday precepts and weekday practice there is little hope for substantial progress in the solution of particular economic and political problems."

Dr. Gilkey brought a very timely reminder that we "look for new light on the Christian view of history, on human nature and on faith." Dr. Harry Stock captured the youth conference.

* * *

Urges Respect for the Two Commandments

Dr. W. O. Mendenhall, president of Whittier College, California, speaking during the University of Denver's annual week of religious emphasis, said: "The world needs respect for the two all-embracing commandments. If everyone would remember to love the Lord his God, and his neighbor as himself, the problems of strife that confront the world today would be solved. It is the duty of religion to help this chaotic world find itself before ruin results."

* * *

Two Campaigns For Funds

The Denver council of religious education has reached its financial goal with $475 to the good while the Y.W.C.A. failed of its goal of $100,000 by a considerable margin, though a quiet campaign continues looking toward reaching the goal. The former holds an annual campaign while the latter had not campaigned in many years. May this not confirm the policy of our church in challenging our mem-

bers annually to reconsider their stewardship responsibilities to their church?

* * *

Y.M.C.A. Marks Anniversary

The local Y.M.C.A. recently celebrated its 64th anniversary, reporting that 56,000 persons had enjoyed the privileges of the association last year. The address of the occasion was given by Dr. Thurston Davies, president of Colorado College. "The Y.M.C.A. program, good as it now is, has just scratched the surface of its work for the good of the community," declared Dr. Davies. "Religion is making a comeback among American youth. College chapels, almost extinct a decade ago, are becoming numerous as students shaken by wars and other momentous events find a need for religious faith."

* * *

Denver Loses a Great Citizen

When Monsignor William F. O'Ryan died a voice was silenced that for almost a half-century had been eloquent and powerful for understanding, charity and humanity. He had ministered at St. Leo's—and to all Denver—since 1892. He was one of a little group of Catholic, Protestant and Jewish ministers who founded our community chest—the first in America. This was but one of many services he gave to his city.

* * *

Methodists in Area Convocation

Announcement is made through the offices of Bishop Wilbur W. Hammaker of the Denver area that a great assembly of leadership of this denomination will be held in Denver on March 1, to which will come the following bishops: Adna W. Leonard of Pittsburgh, A. Frank Smith of Houston, Charles C. Selecman of Oklahoma City and Rev. E. T. Clark of Nashville.

* * *

And So Forth

The Westminster Choir of Princeton, N. J., recently gave a concert in Central Presbyterian Church of Denver under the direction of its famed leader, Dr. John Finley Williamson.

A race relations meeting was recently conducted in Central Christian Church, with Earl B. Dickerson of Chicago as speaker. Dr. Sam J. Mathieson of Central Church is president of the local group.

Justice John C. Young of the Colorado supreme court was reelected as president of the Colorado council of churches. Mrs. H. B. Marx of Pueblo was elected president of the Colorado council of church women.

The Denver council of church women recently observed World Day of Prayer at the First Baptist Church. The annual union luncheon meeting of ministers and their wives was held in the same church and attended by a record number. Rev. Raymond Waser, recently come to First Plymouth Church, was the speaker.

In the test of Colorado's new law requiring physical tests before marriage, of 2,973 examinations made, 44 persons were found unfit for marriage. The law is now generally accepted as good.

President H. E. Dana of Kansas City Theological Seminary and four of his associates on the faculty were recent visitors in Denver and speakers in Baptist churches.

CLARENCE W. KEMPER.

Japan Hopes to Liquidate War

New Cabinet Expected to Hasten Establishment of Wang Ching-wei Regime in China—Produce Catholic Opera

(Correspondence from Japan)

TOKYO, Feb. 7.—The imperial summons to Admiral Yonai to form a cabinet was a welcome surprise in almost all Japanese circles. In the selection of an active naval man of proved political experience and sagacity it seemed the way was prepared for a strong yet not necessarily reactionary government to deal with economic and social difficulties at home, to resolve diplomatic tangles with Western powers, and to terminate successfully the China imbroglio. The new cabinet, however, soon found itself involved in even more critical problems than those confronting its predecessor.

Fortunately perhaps for America-Japan relations, just on the eve of the expiration of the now abrogated 1911 trade treaty with the United States, public opinion, which was being flayed into excitement over it, was partially diverted by the bold act of a British warship in accosting the N. Y. K. liner Asama-Maru at the very entrance to Yokohama harbor and removing 21 German passengers. The newspapers and certain nationalistic groups have made the most of both of these opportunities to stir up public feeling, now seemingly tired of endless reports of victories without peace in China.

* * *

Attack in Diet Raises Free Speech Issue

No sooner were the political parties given their chance to interpolate the government in the Diet than Mr. Tokao Saito, a lifelong liberal of the Minseito party, launched into a two-hour tirade against the present state of affairs, such a speech that only a small portion of it could be reported to the public and two-thirds of it was ordered expunged from the official record. Though a large section of the public would obviously like to hear from the government the answers to the questions Saito so "indiscreetly" asked, even greater attention is now being centered on the issue as to whether free speech is to disappear even from the Diet where it is explicitly guaranteed by the imperial constitution. The strangest phenomenon of all is that the erstwhile ultra-liberal Social Mass party with which Dr. Kagawa used to identify himself is now holding forth for rigid government control and for stern discipline to be meted out for such outbursts as that of Mr. Saito.

* * *

Hope Wang Ching-wei Regime Will Pacify China

Meanwhile peace in China is on every page and tongue. It is firmly hoped (and prayed for in every Christian meeting) that the new Wang Ching-wei government in occupied China may bring order out of chaos, and there are even fond hopes that Generalissimo Chiang Kai-shek, his government and all his followers will soon

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join the "orthodox Kuomintang" party in cooperation with Japan and opposition to the communists. Yet no one knows the terms of the proposed peace with Wang Ching-wei. But Japan is still sure of herself and the righteousness of her cause.

* * *

Catholics Produce Successful Opera

Catholics in Japan have produced an original opera dealing with the historic character Gracia Hosokawa, a heroine and martyr of the early missionary movement in Japan. The opera, which takes its name from the character mentioned, was produced by a distinguished cast of operatic and theatrical personalities on two consecutive evenings in February at the Hibiya public hall in Tokyo, and was declared a distinct and impressive success.

* * *

Government to Establish Women's Colleges

Convinced that higher education for women, of the same grade as that given men, must be provided by government schools as well as by private institutions, the department of education has decided to establish in the near future at least one college and one university for education of women. It is even considered possible that these new schools may be coeducational.

* * *

Movie Banned as Reflection On Indian Culture

Hindu students and other Indian residents in Japan recently staged such a protest against the showing of the moving picture "Gunga Din" in this country that a ban was imposed by the authorities. It was considered a libelous reflection on Indian spirit and culture, and Japan advocates Asiatic unity.

* * *

Methodists Report Plans to Shinto Shrine

It was reported in a recent number of the *Christian News* that newly elected Bishop Y. Abe with two pastors and a layman of the Japan Methodist Church visited the Ise shrine at the close of the General Conference of the denomination to report plans for a four-year evangelistic campaign launched in observation of the 2600th anniversary of the founding of the Japanese empire.

* * *

Baptists Readjust Union School Arrangements

Union of the two Baptist conventions in Japan is being rapidly consummated. It is now reported that the Southern Baptist Theological Seminary will be discontinued at Seinan Gakuin in Fukuoka, Kyushu, and reopened in Tokyo in cooperation with the eastern convention which is of the Northern Baptist tradition. This is church union of a kind, to be sure, but it is unfortunate that it must be secured at the expense of a broader type of interdenominational cooperation whereby the Northern (in Japan known as the eastern) Baptists have been working with the Methodists and others at Aoyama Gakuin theological school in Tokyo, an arrangement which will be terminated in April.

* * *

And So Forth

Joshi Gakuin in Tokyo recently dedicated a new recitation hall containing ten classrooms, the first unit of the rebuilding program of this oldest of Presbyterian girls' schools.

A Christian health center was also dedicated at the year end in the rural village of Miyoshi in Hiroshima prefecture. Sponsored by W. C. Huckabee of the Methodist mission, the center is a genuine community project and has a staff of six full-time workers, including a nurse who cooperates with St. Luke's hospital (Episcopal), Tokyo, which is doing such outstanding work in the field of public health service throughout Japan.

T. T. Brumbaugh.

Free Pamphlet for You

PRIVATE ENTERPRISE

The Most Precious Economic Force in Civilization—A New Approach to Georgism, Dealing with Marxist Objections

By LOUIS WALLIS

Georgism, approached from the practical standpoint, relates to the liberation of private business enterprise from feudalistic restraints embedded in the legal structure which we inherit from the middle ages. Georgism plants itself squarely athwart the socialist-communist assumption that, by the very nature of the case, private capital is oppressive and exploitive. Get this free pamphlet and learn the best way to fight all forms of Marxism and other movements aiming to obstruct free individual initiative. One copy free; extra copies, five cents. Print your name and address clearly on postal card, and mail to—Dept. A,

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Take Issue With Statement of '32'

Brooklyn Church Federation Commission Holds Declaration on War Confuses—Bishop Attacks Russell

(Correspondence from New York)

New York, March 4.—The recent statement on the war issued by 32 clergymen and laymen was gravely criticized by the commission on international justice and good will of the Brooklyn Church and Mission Federation of which John Paul Jones is the chairman. "Two serious defects must be recognized in the statement," the commission pointed out. "In the first place, it adds to the moral and mental confusion both at home and abroad, particularly with reference to the European conflict. For, while pointing out the menace of aggressors, especially the threat of Hitler, these churchmen do not even touch upon the question of how the nations may get rid of the aggressors by resorting to the methods of the aggressor—force and violence, butchery and destruction—without the last state of the tragedy being worse than the first. Also, the statement thrusts upon the public conscience of a nation determined to be neutral, the vague and undeveloped suggestion that the nation cannot actually be neutral. If these churchmen do not believe that the war in Europe is an evil thing which we cannot help by becoming a part of it, let them state it openly and show how and when we should join the fighting."

* * *

Bishop Attacks Appointment of Bertrand Russell

Last week the board of higher education announced the appointment of Bertrand Russell as a member of the faculty of City College, Manhattan. Bishop Manning the next day sent an "open letter" to the *Herald Tribune* in which he denounced the action of the board and characterized Dr. Russell as a "recognized propagandist against both religion and morality" who "specifically defends adultery." The Knights of Columbus later stated they were "in full accord" with Bishop Manning's view. The City College authorities defended their action by saying, "Mr. Bertrand Russell is regarded by scholars throughout the world as one of the most brilliant thinkers of our day. He was appointed to the staff of the City College because of his significant contributions in the fields of mathematics, physics, logic and philosophy, and because of his unquestioned achievements as a scholar, writer and teacher."

* * *

Christian Front Leaders Raise Defense Fund

The Christian Front was upheld by Father Edward Lodge Curran, who has been attacked by the *Voice*, the Catholic anti-Coughlin publication, and *Equality* as Father Coughlin's "lieutenant" in Brooklyn, at a "Parents Defense Fund Rally" of over 7,000 people held at Prospect Hall in Brooklyn this past week. Ten of the 17 Christian Fronters arrested recently by the F. B. I., who were out on bail, were seated on the platform.

Father Curran decried the "previous trials by newspapers" of the defendants. He also called "every American communist a scheming and a sinister revolutionist in our midst." A second speaker, Father Edward F. Brophy of Astoria, declared that "the Christian Front has done much to curb the activities of the communist front and it deserves the lasting gratitude of all genuine and patriotic Americans." He also spoke of the "Jewish front" which could be classified among the "good fronts."

Each person attending paid a 25 cent admission fee and a generous collection also added to the defense fund.

* * *

Demand Dies Investigate 'Christian Front'

A group of prominent liberals who have taken a position against communism made public last week a telegram to members of the Dies committee approving much of the committee's work but assailing its methods as "a threat to civil liberties and social progress." Stating various reasons for their viewpoint, the statement concluded: "For all these reasons we appeal to you to change your own methods along the lines suggested by Representative Voorhis. We also call on you to prove your fairness by a fearless investigation of the Christian Front. Those members who are not prepared to do so should resign. Only thus can the committee avoid its past mistakes, only thus can it gain respect and credence from the American people for any further revelations it may be able to make." Among the signers were W. Russell Bowie, George S. Counts, Harry Emerson Fosdick, John Haynes Holmes, Sidney Hook, Frank Kingdon, Freda Kirchway, Henry Smith Leiper, Guy Emery Shipler, James Waterman Wise, Norman Thomas and Harry W. Laidler.

* * *

And So Forth

Three prominent clergymen passed away this last week. Dr. F. A. Bowers, pastor of St. John's Lutheran Church, Richmond Hill, and former board secretary of the General Council of the Lutheran Church, died on Saturday. Dr. Dwight Edwards Marvin, retired Presbyterian clergyman, who had held charges in Albany, Utica, Philadelphia and Brooklyn and was the author of nearly 50 books, died at Summit, N. J., last Thursday. Rev. Alfred Nicholson, former pastor of the Van Nest and Hunts Point Presbyterian churches in the Bronx, died Tuesday night at his home in the Bronx.

The 10th anniversary of the Catholic Hour broadcast over an N.B.C. network each Sunday was observed yesterday with a special broadcast. A cablegram from the Vatican expressed the approval of Pope Pius XII for "promoting God's glory so efficaciously by radio," and the Most Rev. Francis J. Spellman, Archbishop of New York, praised the radio as "a pentecostal instrument."

Faced with a decrease in active membership and the absence of young people to carry on the traditions of the church, trustees of the Universalist Church of Our Father, Brooklyn, have decided to close the doors of the church building. The society, which was 98 years old, hopes, after the sale of its property, to build another church to perpetuate its name in some growing section of the city.

J. Henry Carpenter.

Parole German Missionaries

Return to India Posts, But Are Closely Watched—Four American Pacifists Soon to Leave for Homeland

(Correspondence from India)

Tiruvalla, Jan. 11.—On the representations made by the National Christian Council, a considerable number of German missionaries interned on the outbreak of war have been released on parole and are now back at their posts. The British government has made them sign the following pledge: "I swear in the presence of God that I will faithfully observe the promise which I made to the British government through the International Missionary Council, London, before coming to India, to do nothing contrary to the government established by law in India, and I include in this promise exact obedience to any rules laid down by his majesty's representatives, and also an undertaking to refrain from doing, saying or writing anything, either publicly or privately, to the prejudice of the British government in India."

This arrangement enables the German missionaries to continue their missionary work in India, but they will be under the strict surveillance of government agents.

* * *

Four American Missionaries Repudiate Pledge

American missionaries before coming to India have to sign a pledge undertaking "to do nothing contrary to, or in diminution of, the lawfully constituted authority of the country." Four missionaries of the Methodist Episcopal Church have recently issued a manifesto to the viceroy in which they assert that the pledge had been required of them in their innocence, and that they had understood the pledge to mean only a promise not to ally themselves with any lawlessly revolutionary parties. They then quote the official pronouncement of the last General Conference of the Methodist Episcopal Church which says: "War as we now know it is utterly destructive. It is the greatest social sin of modern times; a denial of the ideals of Christ; a violation of human personality; and a threat to civilization. Therefore we declare that the Methodist Episcopal Church as an institution does not endorse, support or purpose to participate in war."

* * *

Must Declare God's Judgments on War

As missionaries of the Methodist Episcopal Church in India they claim it their duty to transmit to its members in India its official pronouncement with reference to the war issue which now confronts them. They also believe that there is no escape for the minister as prophet from the solemn duty of transmitting to the people without equivocation what he sincerely believes to be God's judgments upon such momentous questions of the day. In regard to the pledge which they signed on coming as missionaries to India, they say: "We had no desire to break any pledge or cause embarrassment to mission or government authorities. We were not allied to lawlessly revolutionary parties. But it was unthinkable that we should be forbidden to transmit to the people, who had a right to look to us for Christian guidance, what we were convinced to be God's judgments upon the issues we must face together."

* * *

Methodist Bishop in India Asks For Their Recall

The stand taken by these four missionaries, as set forth in their manifesto to the viceroy, has led the Methodist Bishop of Lucknow to take action. He has asked the mission board of the Methodist Episcopal Church in America to recall them. Pending receipt of all the evidence the mission board has refused to recall any mission-

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aries, but in two of these cases where the missionaries felt they could not keep the missionary pledge and have asked to come home, the board has consented.

One of these pacifistic missionaries is Rev. J. Holmes Smith who is a member of the ashram of Dr. Stanley Jones in Lucknow. The others are Rev. Ralph T. Templin and Lila Horton Templin of Muttra and Rev. Paul K. Keene of Mussoorie. Mr. Smith and Mr. Keene are the missionaries already bound for home.

It is not known what the attitude of Stanley Jones is toward the action taken by the Methodist Episcopal mission board on one of his most trusted colleagues in the Lucknow ashram. The issue is whether the pledge which is taken from American missionaries in India hinders them or not from expressing their Christian views and convictions as fully as their calling as missionaries of Jesus Christ obligates them to do. These four American missionaries are convinced that it is impossible to propagate actively the Christian pacifist position without acting contrary to the government and breaking the pledge. The only uncompromising way out of this moral dilemma, they feel, is to repudiate it, and suffer the consequences of such repudiation.

* * *

Attitude of Congress Government on Religious Matters

"Will the Congress government be impartial and neutral in religious matters as the British government has been?" This question was recently put to Mr. Gandhi by an American missionary, quoting facts such as these: the late prime minister of Madras (Congress government) sent a wire of congratulation to Christians who became Hindus; in Thana, near Bombay, when about 50 hill people returned to Hinduism the leaders who made them Hindus were the Congress leaders of the Thana district. "Under such a government," asks the missionary, "what chance would the small minority of Christians stand when *purna swaraj* [complete independence] is given to be monopolized by the Hindu majority?"

* * *

Gandhi Speaks Out on Missionary Methods

In answer to the above question Mr. Gandhi writes: "In free India, every religion should prosper on terms of equality, unlike what is happening today. Christianity being the nominal religion of the rulers, it receives favors which no other religion enjoys. A government responsible to the people dare not favor one religion over another. But I should see nothing wrong in Hindus congratulating those who having left them may return to their fold. I think that the Christians of free America would rejoice at the return to their ancestral Christianity of Americans of the slums—if there are any in America—temporarily calling themselves Hindus under the influence of a plausible Hindu missionary. I have already complained of the methods adopted by some missionaries to wean ignorant people from the religion of their forefathers. It is one thing to preach one's religion to whosoever may choose to adopt it, another to entice masses. And if those thus enticed, on being undeceived, go back to their old love, their return will give natural joy to those whom they had forsaken."

P. Oomman Philip.

Seek Good from Welles' Mission

British Hope Undersecretary's Visit May Presage American Help in Making Peace—C. F. Andrews Ill

(Correspondence from England)

London, Feb. 15.—It is much too early for a full report to be made upon the mission of Mr. Sumner Welles, so far as it may have a bearing upon the policy of this country. The news of his coming has been cordially received. He is promised by the government of this country, no less than by that of France, all the information that can be given. The prime minister said this in the House of Commons and added that the government will be ready "to take him fully into their confidence with the object of assisting the President to form an estimate of the present situation." It is admitted that Mr. Welles will see Europe at its worst. Nothing but good can come from the estimate which he will be able to give to the President of things as he will see them. Beyond that, only unofficial speculation can go. That has been busy, as it might be supposed, with the possibility that America keeping out of the war may be willing to help in shaping a lasting peace. The words are welcomed in which Cordell Hull said that the United States hoped to see international relationships stabilized after the war by means of a settlement that should secure the curtailment of armaments and the pursuit by all nations of sound and liberal commercial policies. If it is in Mr. Welles' mind to prepare the way for such a peace, there would be a welcome here. It must be added that with every fresh revelation of the policy pursued in Poland, there is a growing conviction that with the present nazi tyranny no covenant can be made.

* * *

The Passing of John Buchan

When John Buchan came to Oxford from Glasgow, he brought with him the fame of a man who had already won his spurs as a writer. After his Oxford days he served with Strachey on the *Spectator* and afterwards was one of Milner's "nursery" in South Africa. His career was already twofold, in letters and in affairs. The same man showed his exquisite imagination in *Scholar Gypsies,* his first volume of essays, and his love of a good story in *The Thirty-Nine Steps* which he wrote in three weeks in a nursing home. With all his literary work, poems, essays, historical studies (of Cromwell and Montrose, for example), he managed to combine responsible work as a publisher, service in the Great War, membership in Parliament, and latterly the office, for which he had been preparing all his days, in which he gave his whole rich gifts and experience to Canada. In this country, we are reticent when we speak of the religious life of the dead, but no record of John Buchan would be complete if it were not said that he remained loyal to the church of his fathers and was an elder in the kirk, and this was no formal acceptance of tradition. In his earliest book he quoted the words used by Mr. Standfast in *The Pilgrim's Progress,* of whose going down to the river it is said "there was a great calm at that time in the river." I think Mr. Standfast was the character whom he most admired.

Those were fine lines quoted from the prize-poem with which he won the Newdigate in Oxford. They were addressed to the "Adventurous Spirit of the North":

Far from the heather hills,
Far from the misty sea,
Little it recks where a man may fall
If he falls with his heart on Thee!

* * *

Free Churchmen and Anglicans Agree on the War

The suggestion has been made by the official organ of the Protestant World Alliance, published in Berlin, that the free churches are not in agreement with the Church of England in support of the national policy. It contends that the leaders of the state church as a matter of course take the side of the government. The answer to these suggestions is plain. Any differences of view there may be are certainly not along denominational lines. There is a cross section of Christian pacifists among all the churches; voices are raised from the Church of England and from the free churches in protest against the military weapons even for defense against an admitted tyranny. The voices of Christian pacifists, such for example as Dr. Raven and Rev. Leyton Richards, are not silenced in the churches, and may be heard on the national radio. But they are not representative of the general mind of the churches. It is a fact to be reported, whether it is approved or not, that both the Anglicans and the free churchmen are *as a whole* behind the government. In their press of all shades of ecclesiastical belief, in their assemblies, by the voices of their leaders, the free churches have made this as plain as it can be. The Evangelicals in Germany would be gravely mistaken if they imagined that there is a cleavage between the free churches and the Anglican Church.

* * *

C. F. Andrews Ill After Operation

The news has been received from Calcutta that C. F. Andrews has undergone a serious operation. Though this was successful, his friends have heard with anxiety that he is still seriously ill. The last letter received from him was written on Jan. 5 from the "Abode of Peace" where he was with his old friend Rabindranath Tagore. He was occupying the next room to the poet, whose work he was trying to lighten, and both of them were terribly overworked. Andrews was busy upon his *Life of Christ.*

* * *

A Friend of Africa

A good friend of the African has died in William McGregor Ross. From 1905 to 1923 he was director of public works in Kenya legislative council. He could not, therefore, be discounted as an outsider when in his book, *Kenya from Within,* he attacked many of the developments in the colony, and the treatment of the Africans. On his retirement he threw himself into all kinds of work concerned with the African.

Edward Shillito.

Find Negro Diet Below Minimum

Conference at Bennett College Discovers Race Income Declining as Whites Take Their Jobs—Better Buying

(Special Correspondence)

GREENSBORO, N. C., Feb. 29.—Even a minimum diet is becoming an impossibility for the southern Negro. One hundred Negro educators brought this word to the 14th annual home-making institute just held here under the sponsorship of Dr. David D. Jones and Bennett College. Slow strangulation is choking the economic life of the Negro. "Twenty years ago," Doctor Jones explained, "there were certain jobs definitely understood as belonging to the Negro. Many barbers were Negroes; almost all janitors were colored men." Now that the wages and hours law has gone into effect mill-owners or their foremen and superintendents have said, in effect, "If I've got to pay a janitor 31 cents an hour, I'm going to pay it to white men." And so there have been wholesale dismissals of Negroes from what, 20 years ago, were understood to be Negro jobs.

Living at Poverty Level

Diet was the foremost and fundamental item in the discussion of the living standards of the Negro brought to light at the home-making institute. "Eighty per cent of all American Negroes have a total income, cash, produce and all other forms, of less than $15 per family per week," said Dr. Roy Veatch, economist of the state department in Washington, D. C. He based his remarks upon two government-sponsored documents, *Consumer Income in the United States* and *Consumer Expenditures in the United States.*

"Seventy per cent of all Negro families with regular incomes live on food that costs less than $2.00 per person per week and the average expenditure of this 70 per cent is less than $1.50 per person per week. However, out of 100 families having only $1.50 to spend for food per person per week, four families managed to achieve a grade A diet."

These four families in each 100 point the way to a program of consumer education, Dr. Veatch suggested. School teachers, the institute concluded, must lead the way in the consumer education movement among Negroes. Much can be done through parent-teacher associations, through the normal community contacts of the teacher and in the classroom, especially of the Negro high school.

Dr. Flemmie P. Kittrell, head of the department of home economics at Bennett College, has been the mainspring of the annual home economics institutes, with the support and encouragement of President Jones. Dr. Alberta Turner has this year been added to the Bennett faculty and put in charge of a nursery school. Here 15 cherubs from the Greensboro community report daily. The college girls work with them through pre-school education, supplementary diet, daily rest periods and recreation, learning meanwhile the magic effect of a favorable environment upon the child.

To Teach Intelligent Buying

Others on the staff of this year's home-making institute have been Miss R. Arliner Young, formerly of the faculty of Howard University, now a graduate student at the University of Pennsylvania, Miss L. M. Jetton, Bennett's instructor in clothing, and Miss Charlia V. Cole, teacher of home economics in Tillotson College, Austin, Texas. On the concluding Sunday, Feb. 25, Dr. Channing H. Tobias of New York, senior Negro secretary of the national council of the Y.M.C.A., preached the sermon in Carrie Barge chapel.

Four factors interfere with intelligent buying among both Negroes and whites, Doctor Veatch summarized. They are fraud, ignorance, lack of energy to break with poor buying habits, and failure to use available information. "The professional classes must take the lead in releasing the new social energies required if the Negro is to improve his buying standards," the institute agreed. "Negro professionals themselves, and especially school teachers, must not get caught in the toils of installment buying and must stay away from the loan shark. Example is worth much talk."

MIRON A. MORRILL.

Laetare Medal Awarded General Drum

The Laetare medal, annual award given by Notre Dame University to an outstanding Catholic layman, will go this year to Lieut. Gen. Hugh A. Drum, commanding the 2nd corps area of the United States army.

Quakers Start Work for Spanish in Mexico

Daniel and Elizabeth Jensen have arrived in Mexico City to begin work with Spanish refugees. They are supported by the American Friends Service Committee.

Dr. Mary Patrick, Near East Education Pioneer, Dies

Dr. Mary Mills Patrick, founder of the Istanbul Woman's College, died in Palo Alto, Calif., on Feb. 25 at the age of 89. Dr. Patrick first went to the Near East in 1871 as a teacher in the American Board school at Erzerum, Armenia. In 1883 she

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Examine Open Shop Finances

La Follette Committee Uncovers Interlocking Nature of Conservative California Organizations

(Correspondence from Southern California)

Los Angeles, Feb. 26.—The La Follette civil liberties committee has done a real service in exposing the interlocking activities of the Southern Californians, Inc., the Merchants and Manufacturers Association, the Industrial Association, the Neutral Thousands and the Women of the Pacific. One gathers from the hearings conducted by Senator Robert La Follette and Senator Elbert Thomas in Los Angeles early this year that the purpose of these cooperating organizations is the open shop—to prevent labor from organizing effectively and from bargaining collectively. The evidence submitted indicates that since it was launched in 1937 Southern Californians, Inc., has taken in more than half a million dollars. The chamber of commerce admitted having donated $56,000 of this. The Neutral Thousands, a subsidiary of Southern Californians, Inc., spent something like $30,000 for radio broadcasts and public meetings to "educate" the women of the community against the unionization of workers. General Pelham D. Glassford, former chief of police of Washington, and government conciliator in the Imperial Valley in 1934, testified to his conviction "that a group of growers have exploited a communist hysteria for the advancement of their own interests; that they have welcomed labor agitation which they could brand as 'red,' as a means of sustaining supremacy by mob rule, thereby preserving what is so essential to their profits, cheap labor."

* * *

Churchmen Arbitrate Labor Dispute

Suffragan Bishop Robert Gooden, Dr. Albert Edward Day and Fred Trotter have been conferring since the middle of December with the proprietor of the *Huntington Park Bulletin* and the employees, some of whom are C.I.O. and others A.F. of L. There have been parades and counter-parades, injunctions and a good deal of bitterness. Into this situation the arbitrators have inserted a measure of good will and common sense which would probably have settled the difficulty ere this were it not for the outside interference of powerful financial interests. At the present the hope of settlement is higher and confidence is expressed that the bitter struggle will end within a few days.

* * *

Conduct Successful Church Co-op

In the University Methodist Church students who formerly had to eat lunch outdoors from paper sacks now arrange their noon meal in one of the kitchens offered them by the church board. For almost three years they have met regularly, the cost being one hour's work a week and a total of ten cents a day for the hot dishes, fruit salad and dessert, which they now enjoy together around the table. Chinese and Japanese eat side by side. A Negro member confessed that this was the first group outside of his own race where he was not reminded that his skin was black.

* * *

Must Out-train Totalitarians, Says Muriel Lester

Muriel Lester spent six weeks in Los Angeles writing a new book, *Dare We Face the Facts?* and a booklet on *Training.* Meeting with a hundred Los Angeles ministers she proposed a way of life implying voluntary simplicity so that we can share more of what we have with migratory workers and starving Chinese; intelligent uncompromising resistance to war, and unceasing practice of the presence of God. "We have to out-train the totalitarians," she declares, "so that we can meet their 'intrepidity, contempt for comfort, surrender of private interest and obedience to command' with a superior courage, cooperation and selflessness. Our work for peace will be terribly weakened if we are not at peace deep in ourselves. Such security within is not easily won. It takes at least as much personal discipline as a pianist who if he misses an hour's practice one day makes up for it the next." One of the prayers Miss Lester taught to various groups to whom she spoke was that of a village girl in China whose people had been killed by the invading soldiers: "O Lord, please help us to root out of our hearts all pride and anger and fear, because we know these are the things that make wars."

* * *

A Lenten Declaration from The Pacific Coast

Answering the statement by 32 prominent Christian leaders of the east with reference to the present war, Albert Edward Day, Frank Fagerburg and others have issued the following and 120 ministers have already signed it: "We do believe that war under any circumstances is unchristian. But we will not admit either 'intellectual confusion' or 'moral callousness' concerning issues involved in the war. We do 'discriminate between belligerents.' We do not 'ignore the reality of relative but important distinctions between the contending parties.' . . . Participation in war would involve us in lies, in hatred, in slaughter and in an increasingly totalitarian strategy. We do not believe the Kingdom of God demands such weapons or can be defended by them. The method upon which we would rely is not negative. It is as aggressive and dynamic as the coercion of the cross. Instead of obliging us to lie, hate and kill it obliges us while resisting evil to love even those who call themselves our enemies, to feed and minister to them and to try to overcome the evil in them with good. What we propose is faith that suffering and death, endured rather than inflicted, are the way of the cross but also the way of redemption. . . . We offer no immediate panacea, but suggest the calling of a world conference of neutral nations, the persistent offer of mediation, the building of machinery for peace so that access to raw materials, markets and the administration of colonies shall be shared in a democratic spirit. We do not propose selfish aloofness from the world's tragedy but affirm that if we follow the way of Jesus we shall not betray the English or the Germans, the Finns or the Russians, the Chinese or the Japanese."

Allan A. Hunter.

Confer on U. S. Wartime Policy

Conference Called by Federal Council Recommends Program for Churches and Government in Present Crisis

(Special Correspondence)

PHILADELPHIA, March 5.—One of the most significant conclaves in contemporary Protestantism assembled here in the city of brotherly love at the First Baptist Church for three days last week in a national study conference on the church and the international situation. Six months after the outbreak of the European war 300 ministerial and lay delegates from 26 denominations met under the auspices of the department of international justice and good will of the Federal Council of Churches. President James H. Franklin of Crozer Theological Seminary, department chairman, presided.

Addresses were made by John Foster Dulles, Dean Henry P. Van Dusen, President Albert W. Beaven, Dr. Roswell P. Barnes, Dr. George A. Buttrick. But most of the work of the conference was carried on in six seminars on the local church, missions, conscientious objectors, the economic problem, American policy and the church's responsibility in relieving suffering caused by war. Statements from these seminars, adopted at the closing plenary session, will be sent to the Federal Council and the denominations represented for their consideration and action.

Dedicated to World Fellowship

Sailing the next day for the Orient, Harold Fey of the Fellowship of Reconciliation was given Godspeed. According to his testimony, he could conceive of no finer inspiration for his mission than the spirit of the conference. It was solicitous that all diverse judgments should be weighed and all doors opened for a peaceful world. This will for an unbroken Christian fellowship of pacemakers for peacemakers was expressed in the statement which the conference unanimously adopted:

"We here and now in the presence of God, who has made of one blood all nations of the world, do dedicate ourselves to a ministry of love, forbearance and reconciliation to the people of all lands and call upon our fellow Christians to join with us in our purpose and resolution to continue in this ministry by his power in spite of unforseen contingencies, to the end that Christ may be exalted and his church stand uncompromised and undivided."

Three Christian positions on war were recognized as sincere and conscientious: (1) the position of those who renounce all war; (2) that of those who would participate only in what they deem a just war; (3) that of those who accept war reluctantly because they submit to political authority as a divine duty. Such divergency within the churches, it was felt, should be understood in the spirit that transcends opposite opinions by a wider Christian fellowship. Hence the rights of conscientious objectors were clearly upheld, and their obligations, particularly for peacetime service, stressed. Many wartime services were seen as parts of military activities. Accordingly, the Federal Council was urged to set up a committee to study and handle questions of conscientious objectors, such as registration, forms of service, contacts with government agencies.

Against American Isolation

Repeatedly it was insisted that America must keep out of the war, but renounce political and economic isolation and share in insuring a just and lasting peace, negotiated and not dictated. "A clear-cut victory," said Dr. Buttrick, "would be a defeat for the race." America's huge rearmament program was denounced as false economy and repudiated as allocating more for death than for life. Undue army and navy influence informing America's foreign policy was lamented. A congressional committee was urged to study the whole question of America's defense and foreign policy.

For the Far East tension it was recommended to extend the moral embargo to include octane gas, crude oil, trucks, scrap iron, etc. The American government was urged to make plain our friendship for Japan but also our insistence that "we can no longer be a party to supplying her with the raw or finished product which she uses in her military campaign in China." The missionary movement was praised as the most effective movement for world peace.

The responsibility of the churches in relieving the suffering caused by war was definitely accented. The Committee on Foreign Relief Appeals, under the Federal Council and the Foreign Missions Conference of North America, was asked to coordinate all relief appeals "that the tragic total needs and our Christian responsibility for meeting it may stir every Protestant church and Christian." The bigotry of anti-Semitism was strongly condemned.

Happily, these larger issues, so keenly debated and carefully formulated, were wisely

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related to the local churches to avoid their apparent peril of "adopting a defeatist attitude, overwhelmed by a sense of impotence." Like Woodrow Wilson's famous 14 points, 14 suggestions were made to the local churches for their concern and commitment, dealing with the pastor, political action and group study and action, such as leading "their members to understand that permanent peace involves some sort of world organization to which individual states must be willing to surrender certain aspects of sovereignty, such as was surrendered in the formulation of the United States."

CHARLES DANIEL BRODHEAD.

Polish Baptist Leader Now Studies in Chicago

When the Baptist World Congress adjourned at Atlanta, Ga., last summer Rev. Louis Mikea, president of the Slavic Baptist Union of Poland, started back for his post on the faculty of the Baptist Theological Seminary in Lodz. The outbreak of the war, however, made it impossible for him to reach Lodz, and the German invasion has left the Polish Baptist leader a man without a country. He has accordingly enrolled as a student in the Northern Baptist Theological Seminary, Chicago.

Mississippi Pastor Sends Congregation to Radio

When the recent severe cold wave hit Mississippi it found many churches inadequately heated. Dr. Norman W. Cox, pastor of the First Baptist Church, Meridian, dealt with the situation by telling his congregation to go home and listen to his sermon in comfort over the radio. The Meridian minister broadcasts regularly.

Dr. Buswell Goes to Faith Seminary

Dr. J. Oliver Buswell, Jr., who recently resigned from the presidency of Wheaton College, Wheaton, Ill., after a clash with the trustees, has accepted the chair of theology and apologetics at Faith Theological Seminary, Wilmington, Del.

Baptist Missionary Leader Retires

Dr. J. C. Robbins, secretary of the American Baptist Foreign Mission Society, is to retire on May 1. Dr. Robbins began serving as a missionary in the Philippines 38 years ago.

Current Feature Films

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Black Friday (Univ.) Boris Karloff, Bela Lugosi, Stanley Ridges	*Pseudo-scientific thriller* about "brain transplantation" which converts kindly professor into part-time criminal.	Fantastic story deftly handled and made fairly believable by expert playing of Jekyll-Hyde role. *Intriguing.* M
Castle on the Hudson (Warner) Ann Sheridan, John Garfield, B. Meredith	*Prison melodrama.* Cocky young gangster learns at Sing Sing, painfully, to conform; fulfills warden's confidence by returning from leave to face execution.	Talents of cast wasted on improbable situations concocted mainly for melodramatics they provide. Type of film becoming more numerous than importance of subject warrants. *Sordid.*
The Fatal Hour (Mono.) Boris Karloff	*Detective story.* Four murders give Wong, Chinese detective of *Collier's* magazine series, chance to prove ability. Background of smuggling.	Fairly well done for its kind. *For detective-story fans, entertaining; for others, tiresome.* M
He Married His Wife (Fox) Nancy Kelly, Joel McCrea, Roland Young	*Comedy.* Reconciliation of divorced couple. Set against race track, "society" background.	Silly, improbable story, inadequately set forth. False standards. *Poor excuse for entertainment.*
The House of Seven Gables (Univ.) M. Lindsay, Vincent Price, George Sanders	*Filming of Hawthorne novel* of injustice, vengeance and working out of supernatural curse in old Salem.	Well done costume mystery, excellently acted. Adaptation from novel freely made, but film captures atmosphere of book and period. *Interesting.* M, Y
South of the Border (Rep.) Gene Autry	*"Western."* Singing cowboy-G-man helps nip in the bud a Mexican revolution threatening oil properties.	Adventures have disconnected, "cooked-up" air, as if devised and set in Mexico chiefly to give opportunity for title song. *Artificial.*
Tevya (Maymon Films) Maurice Schwartz	*Drama,* from famous Jewish story, in Yiddish with English titles. "Prodigal daughter" theme set in Ukraine in time of tsars.	Valuable as revealing attitudes, sufferings, manner of life of Jewish peasants. Schwartz excellent in title role; other good characterizations. *Interesting.* M, Y

Best current films: *For Family:* Babes in Arms, Gulliver's Travels, Judge Hardy and Son, Swiss Family Robinson.
For Mature Audience: Mr. Smith Goes to Washington, Ninotchka, We Are Not Alone, Gone With the Wind, The Earl of Chicago, Dr. Ehrlich's Magic Bullet, Vigil in the Night, The Grapes of Wrath, The Shop Around the Corner.

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